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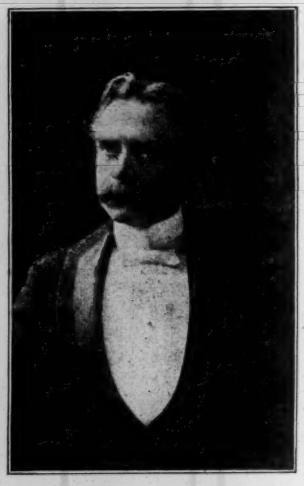

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Among other important articles to appear in the March number, are the following: a symposium on

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An Apology for Non-Confessional Writing by Catholics

By the Right Rev. MONSIGNOR BICKERSTAFFE DREW (JOHN AYSCOUGH).

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and other ecclesiastical subjects, on familiar lines, will be continued throughout the present year.

A special department for the discussion of

Moral Questions of the day

Casus Conscientiae in the Confessional

is opened in this number (see Casus de Metu et Clandestinitate), and will be maintained regularly hereafter.

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—FEBRUARY, 1913.—NO. 2.

HYMNS OF THE PURIFICATION B. V. M.

THE Roman Breviary places no special hymns for this feast, whose office is otherwise so rich in ceremonial symbolism and in responsorial elegance. Many French breviaries, however, included the following hymns, which illustrate a classical taste in hymnology no longer valued very highly. Some liturgists favor the restoration of our medieval hymnody to its original form, and would cordially sacrifice the classical correctness and elegance of the revisers under Urban VIII in order once more to enjoy the virile ruggedness of the old hymns. The Renaissance recasting of the older hymns sometimes exchanged, it is argued, the simplicity of devotion for the elaborate felicity of classicism. The new vessel was sparkling, but contained no more the old wine. The Vatican Graduale, in furnishing both the older and the revised forms of certain hymns, seemed to offer a compromise; but the forthcoming Vatican Antiphonary appears (in the proof-sheets which have come under the present writer's notice) to have settled the dispute against the medievalists, as it gives only the revised, classicized forms in the body of the work, while it groups the older texts in a concluding section "for the sake of those who by law or custom or indult are enabled to use them". The following hymns are interesting as illustrations of classical correctness combined with some degree of devotional warmth; and as they are not recasts of older hymns, they do not offend against our proper sentiment of reverence for those "strains of unpremeditated art" which for so many medieval centuries expressed the devotion of the Christian heart.

FUMANT SABAEIS TEMPLA VAPORIBUS.

(*Ad Matutinum.*)

Fumant sabaeis templa vaporibus;
Nos sacra poscunt: jam praeit hostia:
Sequamur omnes, et vicissim
Puro animo memores litemus.

Lumen ministret splendidior fides;
Ministret ignes flammea caritas;
Fundatque divinos odores
Innocuae bona fama vitae.

Vitae nocentis quid trahimus moras?
Sit fas beato cum sene commori
Ut quem sub aris immolatum
Vidimus, hoc etiam fruamur.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctae litemus Trinitati
Perpetuo pia corda cultu.

QUI SACRIS HODIE SISTITUR ARIS.

(*Ad Laudes.*)

Qui sacris hodie sistitur aris,
Stat signum populis omnibus infans;
Idem judaicae gloria gentis,
Et toti nova lux addita mundo.

Plausus insolitos audit uterque
Miraturque Parens: vota faventum
Votis excipiunt, et sua laetis
Gratantum omnibus gaudia miscent.

Afflatae subito Numine mentes,
Vix sese capiunt; spesque salutis,
Hac inclusa tenus corde sub imo,
Ipsis jam manibus prensa tenetur.

The Swinging Censers Dusk the Air.

(*J.-B. de Santeüil.*)

The swinging censers dusk the air
And call with perfumed breath to prayer:
Follow we, as the Victim hies
To sacrifice!

Be Faith the torch to lead us nigher,
Be Love the sacrificial fire,
And Loyalty without pretence,
Our frankincense!

Oh, when our life its course hath run,
Our end be that of Simeon;
May life eternal with the Lord
Be our reward.

To Father, Son, and Paraclete
Be equal praise and glory meet,
While pure hearts to the Trinity
Sing jubilee.

The Child who now fulfils the Ancient Rite.

(*Charles Coffin.*)

The Child who now fulfils the ancient rite—
A Sign 'gainst which the wicked shall rebel—
Is to the gentiles a revealing Light,
The glory of His people, Israel.

His parents hear the unaccustomed praise;
They hear the marvel, while the amazèd crowd
That fills the Temple, alleluias raise
And fill the Holy Place with joyance loud.

For Godhead breathes upon that happy band
And to their spirits heavenly grace imparts.
And lo! they take and hold with lingering hand
The very Hope long hidden in their hearts!

Quem videre procul mente Prophetae,
Nunc te das oculis, Christe, fruendum;
Mox idem feries, ora resolvens,
Dictis attonitas grandibus aures.

Si nostris modo te sensibus aufers,
Horum firma fides suppleat usum;
Hac te, Christe, manu tangere fas est:
In templis resides nunc quoque nostris.

Aeterno sit honor lausque Parenti;
Qui placare paras victima Patrem,
Aequalis tibi sit gloria, Nate:
Amborum similis laus sit Amori.

TEMPLI SACRATAS PANDE SION FORES.

(*In I Vesperis.*)

Templi sacratas pande, Sion, fores;
Christus sacerdos intrat et hostia:
Cedant inanes veritati
Quae se animis aperit, figurae.

Non immolandi jam pecudum greges;
Fumabit ater non cruor amplius;
En ipse placando Parenti
Ipse suis Deus astat aris.

Virgo latentis conscia Numinis,
Demissa vultus, quem peperit Deum,
Hunc gestat ulnis, pauperumque
Munera fert, teneras volucres.

Hic omnis aetas, omnis et astitit
Sexus, propinquo Numine plenior;
Omnes anhelantis tot annos
Nunc fidei pretium reportant.

Testes tot inter magnanimo, Deus,
Tibi litabat firma silentio
Verbi silentis muta mater:
Cuncta animo penitus premebat.

This Temple-throng with their own eyes behold
Him Whom the ancient prophets dimly saw:
Soon shall this Child return, and here unfold
New wisdom to the doctors of the Law.

Within our temples, Lord, Thou dwellest still;
And tho' Thou liest hidden from our eyes,
Yet art Thou known to men of holy will,
And faith for all defects of sense supplies.

To Thee, Eternal Father, glory meet;
To Thee, O Son, Who comest from above
Our debt to pay; and Holy Paraclete,
Of Son and Father the Eternal Love.

SION, OPE WIDE THE TEMPLE'S HOLY DOOR.

(*J.-B. de Santeüil.*)

Sion, ope wide the Temple's holy door;
Let Christ, the Priest and Victim, enter in;
Let empty types depart forevermore,
And Truth its endless sovereignty begin.

No more shall flocks of sheep be sacrificed,
Or smoke of blood fulfil the old decrees:
Now at His altars stands the promised Christ,
And God Himself the Father shall appease.

The Virgin, conscious of the Deity
Folded so gently to her breast (the sure
Fruit of her womb), in richest poverty
Bringeth two doves, the offering of the poor.

Filled with the presence of the hidden Lord,
Anna and Simeon make the mystery clear:
In Christ they find at last the Great Reward
Granted to yearning faith of many a year.

Amid these witnesses doth Mary keep
A great-souled silence, like the silent Word;
Mutely she thanks Thee, Lord, while holding deep
In her pure heart the marvels she hath heard.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctae litemus Trinitati
Perpetuo pia corda cultu.

STUPETE, GENTES, FIT DEUS HOSTIA.

(*In II Vesperis.*)

Stupete, gentes, fit Deus hostia;
Se sponte legi legifer obligat:
Orbis redemptor nunc redemptus;
Seque piat sine labe mater.

De more matrum, virgo puerpera
Templo statutos abstinuit dies:
Intrare sanctum quid pavebas,
Facta Dei prius ipsa templum?

Ara sub una se vovet hostia
Triplex: honorem virgineum immolat
Virgo sacerdos, parva mollis
Membra puer, seniorque vitam.

Eheu! quot enses transadigent tuum
Pectus! quot altis nata doloribus,
O virgo! quem gestas, cruentam
Imbuet hic sacer Agnus aram.

Christus futuro, corpus adhuc tener,
Praeludit, insons victima, funeri:
Crescet; profuso vir cruore,
Omne scelus moriens piabit.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctae litemus Trinitati
Perpetuo pia corda cultu.

Let glory, praise and equal honor be
To Father, Son, and Holy Paraclete:
Let the whole earth offer to Trinity
An endless song from hearts with love replete.

WONDROUS! THE LORD A VICTIM LIES.

(*J.-B. de Santeüil.*)

Wondrous! The Lord a victim lies!
Who made the law, the law obeys;
Who ransomed us, His ransom pays;
Herself, the pure Maid purifies!

The Temple she avoids till now,
Tho' stainless of the primal sin:
Why dost thou fear to enter in,
Mary, God's living temple, thou?

Three victims hath one altar won:
The Virgin offers her pure name;
The Son of God, His childish frame;
His life, the aged Simeon.

Ah me, what swords shall pierce thy soul,
What sorrows must thy spirit flood!
The Child thou holdest shall His blood
Pour out in dying shame and dole.

For now in tenderest infancy
The Lamb of God the prelude tries
Of the great future sacrifice
That waits for Him on Calvary.

To God the Father, God the Son,
And God the Holy Spirit, be
An equal praise—the Trinity
Of One in Three and Three in One.

H. T. HENRY.

Overbrook Seminary, Pa.

A RECENT "ARGUMENT" AGAINST VITALISM.

THE pastor's residence has in many places become a bureau of general information. The priest's knowledge is supposed to be encyclopedic; his experience, world-wide; his intellectual interests, coëxtensive with human needs. He is appealed to not only in matters of faith and morals, but also, if he show himself capable, in matters of literature, art, economics, politics, and science. And rightly so. Most of our priests can lay claim to the culture which entitles them to speak with some authority on such matters of general interest. Most of them, we think, really strive to attain to the intellectual ideals held up in such books as Father Scannell's *The Priest's Studies,* or Dr. Franz Hettinger's *Letters to a Young Theologian.* In general, too, priests welcome such appeals as giving them an opportunity of wielding a wider influence.

In science, however, perhaps particularly in Biology because of its youth, much more might be done by our priests to acquaint themselves with modern progress. We are tired of being told that we are living in an age of science, yet the fact makes certain demands upon us. Science is being more and more popularized. Its conclusions, true ones as well as false, are within the easy reach of all who can read the daily papers. In these matters, too, the priest should be able to give intelligent guidance.

Then, too, the priest may have some among his flock who have been trained in the "new knowledge". For the sake of such, Father Scannell tells us in his book written expressly for the busy priest: "In these days when the conflict between science and religion wages so fiercely it will not do for a priest to be ignorant of science. He is not indeed expected to be a profound geologist, or chemist, or electrician; but he should know enough to let scientific men see that he can appreciate their difficulties" (p. 15). And finally, we must all be ready to meet those not of the faith. Even if the difficulties of the latter are frequently of a philosophical character, we must be ready to solve them. In such discussions we must guard particularly against any obsoleteness in our scientific information. Even St. Augustine had to warn his readers against betraying ignorance in their discussions with the adversaries of

the faith "de terra, de coelo, de caeteris mundi hujus elementis, de motu et conversione vel etiam de magnitudine et intervallis siderum, de certis defectibus solis ac lunae, de circuitibus annorum et temporum, de natura animalium, fruticum, lapidum", and he adds "molestum est . . . quod auctores nostri ab eis qui foris sunt, talia (falsa) sensisse creduntur, et cum magno eorum exitio de quorum salute satagimus, tamquam indocti reprehenduntur et respuuntur."[1]

All this apropos of Prof. E. A. Schäfer's recent presidential address before the British Association at Dundee on the Nature of Life. The secular papers gave lengthy excerpts from it. The age when life will be manufactured in the laboratory was heralded for the thousandth time in editorials and "Letters to the Editor". It was enough to confuse even those who really knew better. To the writer's knowledge many priests were asked for an expression of opinion. Several of our Catholic papers printed Mr. Bertram C. A. Windle's masterful answer. Others contented themselves with emphatic denials. Some few questioned the whole experimental basis of Prof. Schäfer's generalizations. Our Catholic laymen did not, in all cases, receive the enlightenment they had a right to expect.

The whole purpose of Prof. Schäfer's address was to point out the possibility of producing life through chemical agencies. In the course of his lecture he undoubtedly made statements which any Catholic, and in fact any believer in God, might well repudiate. Still his experimental foundation was as sound, for the most part, as his interpretation was unreliable. Evidently in such a case it is hardly fair to throw the whole lecture into an intellectual waste-basket. Some judicious clipping should be done.

It would be impossible to go into details regarding each one of the many false generalizations contained in the address. We have chosen instead to discuss a series of experiments alluded to by Prof. Schäfer, which were the very ones fastened upon by many of the daily papers, the artificial fertilization of the animal egg. The subject seems to have a strange fascination for the public. Somehow the idea has be-

[1] *De Genesi in Lit.*, I, 19.

come quite prevalent that this means the chemical production of life. Time and again the subject has been discussed, and conclusions are almost invariably drawn from these phenomena which are quite in excess of those warranted by the facts. A description of these experiments, therefore, as well as a criticism of the conclusions may be of some service to those of us who have to deal with inquisitive and eager minds.

The subject is one of considerable importance. Jacques Loeb of the Rockefeller Institute, whose experiments were cited by Prof. Schäfer as helping to disprove vitalism, has done more in this line than any other investigator. He bases his mechanic conception of life to a great extent on these phenomena. He tells us: "We therefore see that the process of the activation of the egg by the spermatozoon, which twelve years ago was shrouded in complete darkness, is to-day practically completely reduced to a physico-chemical explanation. Considering the youth of experimental biology we have a right to hope that what has been accomplished in this problem will occur in rapid succession in those problems which to-day still appear as riddles." [2] Further inferences are certainly not wanting in breadth. If the mechanistic conception of life can be proved to be true, and to Loeb's mind the proof is indisputable, "our social and scientific life will have to be put on a new basis and our rules of conduct must be brought in harmony with the results of scientific biology." [3] "Not only is the mechanistic conception of life compatible with ethics; it seems the only conception of life which can lead to an understanding of the source of ethics." [4] Such statements find their way into text-books. They are read, and listened to in lectures by all classes of people, particularly by teachers, by those, therefore, who will influence others. They are made the basis of speculations and plans by materialistic sociologists and educators. Surely it is worth our while to acquaint ourselves to some extent with the experimental basis for such "inferences".

[2] Jacques Loeb, *The Mechanistic Conception of Life*, p. 14.
[3] Id. ibid., p. 1.
[4] Id. ibid., p. 31.

I. Normal Fertilization.

In order to understand better the various details that are to be discussed in this paper, it may be advantageous to recall a few facts concerning normal fertilization, particularly those to which reference will have to be made later.

"Omne vivum ex ovo" is now an accepted truism among biologists, though, to judge from recent experiments, biological chemistry hardly regards this as axiomatic. Generally speaking, however, an egg is not capable of itself of developing into an adult; it must be fertilized. Fertilization, in its widest sense, may be defined as the imparting of a stimulus to an egg, causing the latter to develop. When this stimulus is imparted by the spermatozoon, we have normal fertilization; when by some mechanical or chemical agent, artificial fertilization. Both the male element of generation—the spermatozoon—and the female—the ovum—are, biologically speaking, complete cells, consisting of cytoplasm (κύτος, a cell, and πλάσμα, fluid substance), and a nucleus. In the latter we find a substance susceptible of, and made visible by, certain stains, and hence called chromatin (χρῶμος, color). This substance splits into certain small bodies during cell division, and these are called chromosomes (χρῶμος, color; σῶμα, a body). Normal fertilization is accomplished when the nuclei of the male and female cells have fused to form what is called the segmentation nucleus. This entire process takes place with a truly marvelous nicety, and the details are such as can hardly fail to make one understand the wonderful complexity and (let us use the term though many would object to it) teleology of the animal organism. They do not, however, concern us here.

As soon as the egg has been fertilized a change becomes apparent on its surface. Up to this time it presented a perfectly homogeneous appearance, with very little, if any, differentiation of the cover, the cortical layer, from its content. Now, however, the cortical layer begins to separate from the rest of the egg. By lowering the temperature of the medium in which all this is taking place, it has been found possible so to retard and control this process that its various phases become distinctly apparent. At first droplets appear at various

points on the surface; these droplets grow; they come into contact with one another and coalesce; and so in the course of time the entire egg is surrounded by a clear layer of matter entirely different in appearance and density from the rest or interior portion of the egg. Thus the so-called fertilization membrane is formed. How important this is, will be apparent from what is to follow.

Immediately after the formation of the fertilization membrane, and probably partially coincident with it, very important changes are taking place within the egg. The nuclear material increases enormously in volume; the various chromosomes arrange themselves in a characteristic manner which it would be useless for us to describe here; the cytoplasm of the egg begins to show a slight indentation; this latter is gradually deepened, and in the course of a very short time, varying with the species of the egg, the temperature, the chemical constitution of the surrounding medium, and perhaps other factors, the egg is separated into two cells. Gradually by a repetition of this process, the four, eight, sixteen, etc., cell stages are reached. All this, too, is happening within the fertilization membrane. In due time the blastula is formed, a hollow sphere formed by a single layer of cells. Then follows the gastrula, formed by the invagination of one pole of the sphere and the consequent development of a second layer of cells. Then the larva is formed, a stage intermediate between the ovum and the adult. In many of the lower forms the larvae lead an independent existence.

The description here given does not fit all forms of animal life, but it is general enough for our purposes. The male must, ordinarily, contribute the spermatozoon before the development we have just described can take place. The first effect then of fertilization is to inaugurate the process of development. But fertilization has a further effect. The spermatozoon carries into the egg the nuclear matter, the chromosomes, derived from the male progenitor, and thereby a mingling of the male and female chromatin is effected. This mingling is called "amphimixis" (ἀμφί, on both sides; μῖξις, a mingling). How important this is, is made evident from the great probability that these chromosomes are the material bearers of hereditable characteristics. It is through them that

the offspring is supposed to partake of the characters of both its parents.

Some eggs, however, develop without fertilization. This process is spoken of as "parthenogenesis" (*παρθένος*, a virgin; *γένεσις*, generation). It is very common in insects. In certain classes of bees, for example, the females develop from fertilized, the males from unfertilized eggs. Such development from unfertilized eggs is not at all uncommon in the lower orders of animals. Just what the significance of the phenomenon is, and how it must effect a general theory of development, is not quite clear as yet. Certain it is that in some forms the eggs which are destined to develop parthenogenetically differ in their mode of maturation from those which are to develop by fertilization. Since this process is the normal one for certain eggs, it is spoken of as "natural parthenogenesis", as opposed to "artificial parthenogenesis", which is sometimes used as synonymous with "artificial fertilization".

II. Artificial Parthenogenesis.

Artificial Parthenogenesis is the process by which an egg which normally would require fertilization by means of a spermatozoon is stimulated to develop by chemical or mechanical means. As early as 1886 Tichomirow had found that the developmental process can be inaugurated by rubbing the eggs of the silk-moth with a piece of cloth. Matthews in 1901 succeeded in starting the development of starfish eggs by subjecting them to severe shaking. Delage raised sea-urchin larvae by subjecting the eggs to electrical stimuli. Development can also be induced by unusual heat or cold. All these stimuli might be classed as mechanical.

Chemical stimuli chiefly concern us here. In 1887 O. and R. Hertwig found that the eggs of the sea-urchin can be brought to develop by chemical means. The liveliest interest was naturally taken in these experiments by biologists, and from 1896 until the present time a host of investigators has been busy with this problem. At the present time these experiments are under such perfect control and have been studied so carefully that by some of the methods employed almost 100 per cent of the eggs may be expected to develop.

We must bear in mind that such experiments are carried on with the utmost precaution against the presence of sperm in the medium, and under control conditions which would seem to foreclose the possibility of experimental error.

Among the prominent investigators may be mentioned Delage, O. and R. Hertwig, F. and R. Lillie, Lyon, Wilson, Wassilieff, and foremost of all Jacques Loeb. The latter's work has been epoch-making. His experiments have been worked out with the persistence and accuracy of the master research-worker. His successive investigations furnish the most striking evidence of the power of scientific induction when used by a trained intellect. It is not surprising, then, that he should have succeeded in impressing the biological world not only with the value of his experimental work, but also with the apparent legitimacy of his wider generalizations. The value of his contentions will be examined later in connexion with Prof. Schäfer's address.

To understand just what is meant by artificial fertilization, we might follow an experiment through its various stages. We might select the eggs of the sea-urchin as lending themselves very well to this kind of work. Its eggs are fertilized in sea water. After taking due precautions against using eggs that have been fertilized, and this is done by getting them from a newly-killed female, and against the presence of sperm on our instruments, glass-ware, or in the water we are using, the eggs are placed in a very dilute solution of acetic acid, for example. This is the acid found in vinegar. Our solution is so very dilute that certainly we could not detect the presence of the acid by the sense of taste. It would probably be useless to give quantitative statements here, as all this work is done in fractioned normal solutions, using chemical units of weight. In this dilute solution of acetic acid, the eggs are left for two minutes, or slightly longer, depending on the temperature of the water. At first nothing seems to happen. When, however, the eggs are removed from the acid solution to normal sea water, all will form a perfect fertilization membrane, similar in all respects to the one described under normal fertilization. As soon as this is formed, the egg will begin segmenting. The two-, four-, eight-, etc., cell stages follow one another in perfect order. It has been found, how-

ever, that eggs started in this way are rather sickly, and show some tendency to slightly abnormal development, unless they are subjected to further treatment. This consists in placing them for from 20 to 60 minutes according to temperature, in what is known as hypertonic sea water, that is sea water of greater concentration than we ordinarily find it. If after this treatment the eggs are returned to normal sea water, larvae will form in due time. In most of these experiments the young are brought merely to their larval condition, for the simple reason that it is very difficult to rear the larvae, and special methods of feeding, etc., have not been studied as yet. That such larvae, however, can be reared to their adult condition seems to have been made evident by the recent work of Delage. He raised two sea-urchin larvae to the state of sexual maturity.

It must not be imagined that the method here described is the only one by which development can be induced. While experimentation with mechanical stimuli has been more or less discontinued as throwing little light upon the processes involved, a great deal of attention is being paid to chemical means, and these have become surprisingly varied and numerous. Acids of different concentrations, inorganic as well as organic, hydrochloric, sulphuric, nitric, butyric, acetic, citric, etc.; solutions of potassium, calcium, manganese, lithium, silver, copper salts; organic substances in solution, saponin, solanin, strychnin, benzol, tannin, orcinol, phenol, pyrogallol, not to mention a large number of others; all these have been employed with more or less success.

As varied, too, have been the classes of animals experimented upon. Sea-urchin and starfish eggs are the favorite subjects for this kind of work; but success has also been attained with several marine annelids, of the order to which our common earth-worm belongs; with the eggs of molluscs, of the order to which our common oyster belongs; and even with the eggs of vertebrates, such as frogs and some forms of fish. At present experimentation is limited, it seems, to those forms of animals whose eggs are fertilized in the water; still, there is no reason whatever why this should influence the validity of any deductions made from them. Evidently then there can no longer be any difficulty about the practicability of the methods employed.

To analyze the experiment described above. It will have been noticed that it consists of four stages: 1. the immersion of the egg in the acetic acid solution; 2. the removal thence into normal sea water; 3. the immersion in hypertonic sea water; 4. the second removal into sea water.

Membrane formation took place in the second of these stages, only after the treatment with acetic acid. What then did this effect in the egg? Loeb has found that he can answer the question as follows. The acetic acid acts on the surface of the egg, dissolving out of it certain substances, thus rendering that surface more permeable to the sea water. Naturally the cortical layer will thus be lifted off, *so to speak,* from the interior dense portion, and will swell as more and more of the sea water enters. This hypothesis had to be tested. The clue to it was given by the fact that when the egg was left in the acetic acid solution too long, it was entirely destroyed. Such action on living tissue was known to physiologists as cytolysis (κύτος, a hollow, cell; λύσις, a loosening), and the agents affecting the destruction, as cytolytic agents. The paradoxical fact was then discovered that all the substances which inaugurate development were cytolytic agents. Evidently then the process of inaugurating development is brought about by the cytolysis of the egg's surface layer. This, too, accounted for the fact that eggs could be exposed to the action of these agents only for a very short time, and when the substances were in a very dilute condition. Now that the hypothesis was explained to some extent it had to be verified. It was known that the blood of all animals contains chemicals which are cytolytic in their effect upon the cells in the blood of animals of another species. Loeb argued that if his theory were correct he ought to be able to inaugurate development by such blood extracts. As a result he can now fertilize the eggs of several invertebrates with the serum derived from ox blood. This is only one of many confirmations of the theory.

Segmentation follows upon membrane formation. It is effected by the immersion of the egg in hypertonic sea water. Just what is the result of this immersion is not yet quite clear. Several theories have been suggested. As these, however, can hardly be treated adequately in a short summary, we must leave them. They are such, however, as can affect neither the

conclusions drawn from the preceding nor our criticism of Loeb's wider generalizations.

On the basis of his experiments, Loeb has founded his so-called Lysin theory of fertilization. He concludes that the processes observed by him in artificial fertilization are the same, as far as they go, as those which take place when an egg is fertilized by means of the spermatozoa. The latter accordingly must bring two kinds of substances into the egg; first, a cytolytic agent which effects membrane formation, and then some substance which corresponds in its action to the hypertonic sea water. It should be added, however, that some of these details are not accepted without challenge by all workers in this field.

III. Significance of Artificial Fertilization.

We are now ready to discuss the reference to artificial parthenogenesis in Prof. Schäfer's lecture. He tells us: "The researches of J. Loeb and others upon the ova of the sea-urchin have proved that we can no longer consider such an apparently vital phenomenon as the fertilization of the egg as being the result of living material brought to it by the spermatozoon, since it is possible to start the process of the [segmentation of the] ovum and the resulting formation of the cells, and ultimately of all the tissues and the organs—in short, to bring about the development of the whole body—if a simple chemical reagent is substituted for the male element in the process of fertilization. Indeed even a mechanical and electrical stimulus may suffice to start development." [5]

Just previous to this, Prof. Schäfer had been speaking of the various phenomena indicative of life, of movement, of assimilation and disassimilation, of the identity of the physical and chemical processes in living and non-living matter. Then follows the paragraph we have just quoted. This in turn is succeeded by the following: "Vitalism as a working hypothesis has not only had its foundations undermined but most of the superstructure has toppled over, and if (!!!) any difficulties of explanation still persist we are justified in assuming that the cause is to be found in our imperfect knowledge of the constitution and working of living material." We might

[5] *Nature*, 5 Sept., 1912, p. 9.

hesitate to criticize this paragraph, as its force is apparently duly limited by the introduction of the phrase " as a working hypothesis ", were it not abundantly clear from the whole lecture that the implication of this limitation was not realized.

Concerning the statements about artificial fertilization and the inferences drawn from them, it seems to us that a twofold false supposition underlies them: 1. that artificial fertilization is equivalently natural fertilization; 2. that Loeb's fertilization experiments and those of others disprove vitalism.

Regarding the first of these suppositions. We have seen above that fertilization has a twofold effect, the mingling of chromatin, and hence probably of hereditable characteristics, derived from the male and female, and the inauguration of the process of development. The first of these evidently cannot be secured by artificial fertilization. Just what this would mean to any species of animals, and how disastrous the effects would probably be, is too large a question to be entered into here. Suffice it to say that the undoubted benefits of amphimixis must be inferred from the almost universal occurrence of the process throughout the organic world. Nor can it be objected that some recent experiments, e. g. those of Woodruff on Paramoecium, have disproved any need of fertilization. Probably they have proved just the contrary. For lack of space, however, we cannot enter into these interesting details. As for the second effect of fertilization, it is certain that segmentation does not always follow immediately upon natural fertilization. The process is often deferred for a long time. Thus in certain daphnids, belonging to the crustacea, the winter eggs are fertilized in autumn, a few stages of segmentation are passed through, and then the eggs remain quiescent until spring. Again, it seems probable that in certain genera of aphids the eggs do not segment immediately after fertilization, which takes place in autumn, but only in the following spring. We can hardly find a parallel for this in artificial fertilization. Finally it must be pointed out briefly that there is as yet no certainty about the identity of the processes taking place within the egg during artificial parthenogenesis with those following normal fertilization. For all of these reasons we think we can state with considerable assurance that artificial fertilization can hardly be the exact equivalent of natural.

The second supposition is that Loeb's fertilization experiments and those of others disprove vitalism. To put this in other words, Loeb's experiments lead us to believe that all living matter is exclusively physical and chemical in character, and that therefore no such entity as a soul or a vital principle or an entelechy, to use a favorite "modern" term, is necessary to explain the operations of living matter. In examining this supposition, let us bear in mind that Loeb is using living matter in his experiments. This cannot be emphasized too strongly in view of the false deductions we are speaking of. It will be granted quite readily, we think, that the egg even before fertilization is alive in some sense of the word. This being granted, Loeb's argument seems to be the following: "By means of chemical agents I can control living matter in such a manner as to make it conform to all the laws of chemical action. Therefore living matter must be merely chemical in its nature." Might I not argue with as much reason: "By means of living organisms I can control chemical substances in such a way as to make them participate in all the properties and operations of living things. Therefore chemical substances are alive."

It should be noted, moreover, that Loeb is designating the process of development not from the egg which is receiving the stimulus, but from the chemical agent which is imparting it. The former is ordinarily designated as "alive", the latter as "inanimate". The burden of proof rests upon Loeb that these terms are synonymous by reason of the fact that the chemical agent can activate the living substance. To parallel this argument again, any believer in the spiritual nature of thought might argue: "The thought of my food can cause my salivary glands to secrete. Therefore my salivary glands are spiritual."

It is regarded almost as axiomatic in physiology that a physiological action is specified not by the stimulus which inaugurates it, but by the nature of the reacting organ or tissue. According to this extension of Johannes Müller's so-called "Law" of Specific Sense Energy, any tissue or organ will react in its specific manner to any stimulus capable of causing a reaction. Thus our optic nerve will react normally to light waves, giving a sensation of light. It will also react to a

blow, or a chemical stimulus, or an electrical stimulus, but in each case it will give a sensation of light. The "Law" as stated above has not been proved yet to be universally applicable, though there is very strong evidence for its truth. We are using it here merely to illustrate a possible explanation of the experiments we have just described. This explanation has been suggested by O. Hertwig. According to it the egg in its unfertilized condition is just ready to divide. As soon as any adequate stimulus is applied to it, be this a spermatozoon, or a chemical agent, or an electric shock, it will immediately respond, and that too in the manner proper to itself, by dividing. Evidently, if this is the correct view (and there are no serious difficulties against it), I can no more conclude to the chemical nature of the egg from the experiments in artificial fertilization, than I can conclude to the purely physical nature of nervous tissue from its response to physical agents.

Much more might be said to illustrate all this more fully. It must suffice, however, to point out only one further class of facts. We do not wish to disparage in the least the value of the experiments we are discussing. Much less do we wish to minimize the epoch-making importance of these contributions to our understanding of biological processes. But what, after all, have they contributed to theoretical biology, to the understanding of the real nature of life? Should we not rather have expected from our knowledge of other physiological phenomena the results that were really attained. When I cut my finger, do not the cells immediately adjoining the injured area begin to proliferate at once, to repair the damage that has been done? In all animals, moreover, more particularly in lower forms, there is a great power of regeneration of lost or diseased parts. And this power is immediately activated by an injury. From all this might it not have been inferred that eggs would react in the way described, just as other cells react to mechanical and chemical stimuli? From this point of view we are still as far removed from the understanding of the real nature of life as we were at the time when these fertilization experiments were first begun.

Of course we do not claim for a moment that all this exhausts the subject, or that we have done complete justice to the really herculean labors of those engaged in this branch of

research. It has been treated at great length by men of the greatest mental power, and still, as far as experimental proof is concerned, many biologists are still unconvinced. Our purpose was to call attention to the facts and their interpretation. Just now the subject is claiming considerable attention. At the recent meeting of the British Association a symposium on the origin of life was arranged between the botanical and the zoological sections. Much was said for vitalism, far more against it. In passing it may be noted that a clergyman—we know not of what denomination—" pointed out that for years past many evolutionists had recognized, as a necessity of the theory, that organic life must be derived from what was inorganic, and that it was reassuring to find that this apriori speculation could be supported on the grounds of scientific probability." [6] It is these " grounds of scientific probability " we ought to try, in some way, to understand in order to combat materialism properly.

This effort of reading into a new line of research far more than is warranted by the facts is but an instance of a tendency deprecated by many biologists. Thus Francis B. Sumner, of the U. S. Fish Commission, writes: " The writer is not in the least in sympathy with the tendency so often manifested to explain the most complex of natural phenomena by a few simple chemical or physical formulae. If the principles which I have invoked (referring to certain tentative hypotheses) operate at all in the way in which I have supposed, they operate in conjunction with other principles so obscure and complex that a solution of these problems is certainly very far distant." [7] Certainly artificial fertilization has done nothing to invalidate the statement made by one of America's foremost biological students and teachers, William Keith Brooks of Johns Hopkins: " . . . for I am myself unable to discover in the present status of biology, any demonstration of error in the statement that life is different from matter and motion." [8]

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[6] *Nature*, 31 Oct., 1912, p. 202.
[7] *Science*, 29 Dec., 1911, p. 931.
[8] *Foundations of Zoology*, p. 20.

ECCLESIASTICAL VESTMENTS: THEIR MYSTIC MEANINGS AND COLORS.

A CONSIDERATION of the mystic meanings and colors of ecclesiastical vestments may well be prefaced by some trenchant remarks of Thomas Carlyle on the matter of clothes. He says: "All visible things are emblems; what thou seest is not there on its own account; strictly taken, is not there at all. Matter exists only spiritually, and to represent some idea, and body it forth. Hence clothes, as despicable as we think them, are so unspeakably significant. Clothes, from the king's mantle downwards, are emblematic. . . . On the other hand, all emblematic things are properly clothes, thought-woven or hand-woven: must not the imagination weave garments, visible bodies, wherein the else invisible creations and inspirations of our reason are, like spirits, revealed, and first become all-powerful? . . . Men are properly said to be clothed with authority, clothed with beauty, with curses, and the like. Nay, if you consider it, what is man himself, and his whole terrestrial life, but an emblem; a clothing, or visible garment, for that divine Me of his, cast hither, like a light-particle, down from heaven? Thus is he said also to be clothed with a body.

"Church clothes are, in our vocabulary, the forms, the vestures, under which men have at various periods embodied and represented for themselves the religious principle; that is to say, invested the divine idea of the world with a sensible and practically active body, so that it might dwell among them as a living and life-giving word. These are unspeakably the most important of all the vestures and garnitures of human existence. They are first spun and woven, I may say, by that wonder of wonders, society; for it is still only when 'two or three are gathered together', that religion, spiritually existent, and indeed indestructible, however latent, in each, first outwardly manifests itself (as with 'cloven tongues of fire'), and seeks to be embodied in a visible communion and church militant.

"But with regard to your church proper, and the church clothes specially recognized as 'church clothes', I remark, fearlessly enough, that without such vestures, and sacred

tissues, society has not existed, and will not exist. For if government is, so to speak, the outward skin of the body politic, holding the whole together and protecting it; and all your craft guilds, and associations for industry, of hand or of head, are the fleshly clothes, the muscular and osseous tissues (lying under such skin), whereby society stands and works; —then is religion the most pericardial and nervous tissue, which ministers life and warm circulation to the whole."

Primitive Use of White.

The clothing of the primitive clergy was probably white; but in later ages ecclesiastical rank became differentiated by the color of the wearer's habit; the Holy Father, white; cardinals, red; bishops, purple, and priests, black. The different monastic Orders also chose their distinguishing colors. But in all cases the head-covering—cowl, biretta, or zucchetto (skull-cap)—agreed in color with the cassock or habit.

Many vestments were invariably white, and have remained so to the present day—the alb, amice, girdle, cotta, and rochet; these are all of white linen only, although colored albs have not been unknown. Bishop Bartholomew (1161-1185) gave to Exeter Cathedral two albs of blue. At the funeral of Poore, Bishop of Durham, which took place in 1237, a black alb was worn. But vestments made of silk, or of more costly materials, were not only in color, but the color varied according to the service or the season. Copes, chasubles, stoles, dalmatics, tunicles, maniples, etc., are (according to their hues) used at different times, as by ancient rules laid down.

The Liturgical Colors.

The introduction of liturgical colors, to mark the sequence of the Christian seasons, seems not to have arisen until the close of the twelfth century; as prior to that time it was certainly not general or systematic. At that period, however, Pope Innocent III issued rules for the use of four colors by the Church in Rome: namely, white from Christmas to Epiphany, Easter to Pentecost, and on some minor festivals; red for Pentecost and the feasts of martyrs; green for ferial days; and black for Advent, Lent, and a few special days.

Almost immediately one modification in these colors took place: Durandus, in 1286, and Cardinal Cajetan, about the same time, enumerate five colors; violet replacing black, except on Good Friday and at Masses for the dead.

The emblematic nature of this sequence of colors is obvious, and renders them at once serviceable in the way intended—as reminders of the events commemorated by the various feasts and fasts. Almost everywhere in the Western Church white has been a sign of joy, and therefore used for the great festivals of our Lord; whilst black, the hue of sorrow, marks the day of His Crucifixion, and the funerals of our friends; violet speaks of penitence; whilst red, the color both of fire and blood, reminds us of the descent of the Holy Spirit in "tongues like as of fire", and of the blood of martyrs; and green, the ordinary and prevailing tint of nature, may, not unnaturally, be employed at times when no special mystery, person, or event is commemorated. These colors have, with but little change, maintained their places to the present time. It is true that blue has at times been employed as a variation of violet or purple; and that white, instead of red, has been used for saints who were confessors rather than martyrs, as also for the festivals of Our Lady; but, as a whole, this scheme of the sequence of liturgical colors has been observed for more than six hundred years over the greater portion of Christendom.

During medieval times, in England, the rules in force as to liturgical colors differed in the various dioceses. Even within the diocese of London the use of the Cathedral of St. Paul and that of the extra-diocesan Abbey of St. Peter at Westminster were not in all points the same. Lichfield, Exeter, London, Wells, Lincoln, and Westminster, as well as the archdiocese of Canterbury, all had their local sequences of colors: while, in the north, the other primatial see of York also took a more or less independent line in the matter. True, a certain similarity ran through all the uses, but identity was so far from being attained that one is driven to the conclusion that it was never aimed at. White was however universally the color for Christmas and Ascension Day, for feasts of Our Lady and of all other virgins, and for Easter Day, except at Westminster and Wells (which used red). Red was

equally universal on the festivals of martyrs, of the Apostles, and for Pentecost; except at Salisbury and Lichfield, where white was used at Pentecost, and at Westminster, where yellow or green might be substituted. Red was also, in most instances, the penitential color, used during Lent and on Good Friday; but black was the Lenten color at Lichfield, and violet (or purple) at Exeter and London. Black was, as on the Continent of Europe, the universal hue for Requiem Masses.

But the old English uses also recognized some colors unknown to the Roman sequence. Yellow was frequent, being generally employed on the feasts of confessors. Brown was also in use. Blue was adopted at Wells for St. John Baptist's Day and Michaelmas. A combination of all the colors was allowed at Exeter on All Saints' Day. But churches that could afford vestments of cloth-of-gold employed them, to the exclusion of any other color, on high festivals.

According to the old English use, red was the recognized color for Sunday, save when it was superseded by a festival that demanded white. This may explain why in almost all churches possesed of but one altar cloth the color of that one has from time immemorial always been red.

This medieval fondness for red is, to a great extent, in harmony with the Ambrosian use at Milan, where it is much more frequently employed than according to the Roman rite. It is also to be noted that the usages of some of the French dioceses (e. g. Sens and Le Mans) agreed in sundry particulars with the uses in vogue in England.

The Greek Church has preserved the primitive use of white far more than has been done in the West. It is indeed the color exclusively employed in the Eastern Church, except at penitential seasons, when violet is used.

The primary and main object of the Church in adopting vestments of different hue was no doubt to teach the faithful, by impressing upon them the joy or sadness of the mystery or event commemorated. For in some cases the colors vary for the several services, independently of the season: thus, white for marriages, confirmations, and baptisms; and black for funerals.

Mystical Meaning of the Sacred Vestments.

But a mystical meaning has also been drawn from each of the sacerdotal vestments. These are intended specially for the edification of the priest, as he is reminded of the meaning of each, by a special prayer prescribed for his use, as he dons each portion of the ceremonial vesture.

In considering the teachings, suggested to devout minds, by the ancient articles of ecclesiastical vestments, we must remember that two lines of thought have been followed in this matter: (1) The various vestments have been regarded as symbolical of the bonds, the robes of mockery, and the other concomitants of the Passion of our Lord; so that the priest, about to offer that Holy Eucharist, wherein "we do show forth the Lord's death", may realize that therein he is the representative to the people of "the great High Priest". (2) Ecclesiastical vestments have been given also a metaphorical significance, reminding the wearer of those Christian graces and virtues with which the faithful priest should be fully equipped.

Taking the first of these two methods of interpretation, we find that the Eucharistic vestments have been assigned the following significations. The amice typifies the veil (or cloth) that bound our Saviour's eyes during the mocking to which he was subjected. The alb signifies the robe in which Herod arrayed Him. The girdle is the cord of His scourging, while the stole represents the ropes that bound the Saviour to the pillar of His scourging. The maniple in the Western Church and the epimanicia in the Greek Church refer to the bonds which secured the sacred hands of the Redeemer. The chasuble symbolizes the purple robe with which Pontius Pilate invested Him.

Different views have been taken, by different writers, of the divine graces which these vestments are held to typify. John Miraeus (Prior of Lilleshall in 1403) regards the amice as denoting faith; the alb speaks of purity; the girdle of chastity; the maniple of fortitude; the stole of humility; and the chasuble of charity.

The signification attached to the amice arises probably from its occasional use as a head covering, suggestive of the

"helmet of Salvation". The stole implies humility from (1) its likeness to the yoke; also (2) from its suggestion, when crossed on the priest's breast, of bearing the Cross. The chasuble typifies charity as covering all.

The missal, in the several prayers to be said while vesting, suggests a slightly different series of meanings: the maniple represents contrition; the stole speaks of immortality; while the chasuble emphasizes obedience, and the burden of priestly responsibility.

The shape or even the color of a robe may be (in fact, no doubt is) of little or no importance in itself; but circumstances may give, even to a trifle, a position and importance which exalts it almost into a principle. Through the use of ancient vestments by her clergy the Catholic Church asserts her claim that her priests are the ambassadors of the King of kings; and she also sets forth the fact that not by preaching, or even by prayer, do we reach the highest act of earthly devotion to God, but that in the Christian sacrifice we pay Him our truest and most solemn worship.

The degradation of William Sawtre, who was convicted of Lollardism in 1400, illustrates in an interesting manner the vestments severally characteristic of the various Orders in the sacred ministry, below the episcopate. Vested in full sacerdotal robes, Sawtre was arraigned before the Archbishop of Canterbury and the Bishops of London, Lincoln, Hereford, Exeter, St. David's, and Rochester. The unfrocking took place in St. Paul's Cathedral, London. The chalice and paten were taken out of the accused's hands, and the chasuble stripped from him, as a sign of his degradation from the priesthood. The book of the Gospels and the stole were next removed to show that he was no longer to be considered a deacon. Next he was divested of the alb and maniple, which bereft him of the office of sub-deacon. Then various church vessels and implements were placed in Sawtre's hands and immediately taken away again, thus indicating his degradation from the Minor Orders of Acolyte, Exorcist, and Reader. Finally, the removal from him of the surplice, and keys of the church, deprived him of the office of Ostiary, and thus denuded him of the last shred of any ecclesiastical character attaching to his person.

We must always bear in mind, however, that the same primitive costume has given us, though by slightly different developments, both the ecclesiastical vestments and the secular attire of the clergy. The modern clerical coat and vest are but abbreviated forms of the cassock; the cloak is merely a modified cope; and the white tie (or collar) is, probably, the amice modified.

EPISCOPANEA.

In respect to the authority and dignity of the episcopal throne, it became usual in medieval times to be precise in the case of archbishops and bishops as to some minor portions of dress, to which little importance was attached in the case of inferior ecclesiastics. Take, for instance, the surcingle (*succingulum*). Its other names are "prae-cinctorium" or "balteus pudicitiae". At one time it was in general use; various MSS., dating from the fourteenth century, speak of it as one of the vestments worn by bishops. Now it is practically extinct in the Western Church; and at the present time is worn only by the Pope when the Holy Father celebrates Pontifical Mass. This vestment is not, as the name would imply, an under-girdle, but an appendage, like a maniple, hung on the girdle, on the left side.

In the Eastern Church a vestment is used at the Holy Eucharist which somewhat resembles the *succingulum*, and may have a common origin with it. This is the *genuale* or epigonation. It is a diamond-shaped pendant, suspended on the right side of the girdle, and extending to the knees; whence its name.

I. SHOES, BOOTS, AND GAITERS.

Compaga were a kind of shoes, which had been used especially by persons of senatorial rank; but in the time of St. Gregory the Great they were reserved as a peculiar privilege for the clergy of Rome. Rabanus Maurus (Archbishop of Mayence, and the pupil of Alcuin) is the first to count shoes —or, more strictly, sandals—among the characteristic marks of clerical dress. His treatise, *De Institutione Clericorum*, dates from 819 A. D., and it was in the same century that sandals began to be regarded as part of the episcopal habit; black

shoes having been usually worn before that time. The British Museum possesses such a pair of sandals, once the property of Bishop Lynwoode, who died 1446. By the end of the tenth century, the abbots, especially such as were exempt, began to seek permission to assume this as well as other portions of the episcopal dress. One of the first to obtain this privilege was the Abbot of St. Vincent, Metz. Others soon followed, and in the fourteenth century we find that sandals of the episcopal type formed a regular part of the official dress of exempt abbots. The ordinary monastic sandal were fastened with a latchet, those worn by the higher orders were without latchets. Moreover, priests were forbidden to say Mass in sandals.

Boots were, it is said, first used by the Benedictines; but the Franciscans—who preserved more of the primitive simplicity of their saintly Founder than most of the other Orders—went bare-foot, or wore only rough sandals.

Caligae (or the bishop's leggings) are first mentioned by St. Ivo, Bishop of Chartres and a pupil of Lanfranc, who died in 1115. He describes them as being of linen and reaching up to the knees. Later they were called "tibialia", and were made of silk. The doctors of divinity in medieval universities wore boots that buttoned up the side: they, and the episcopal gaiters as now worn, probably derived their origin from the *caligae*.

Chirothecae was the recognized name for episcopal gloves. A mid-twelfth-century writer, Honorius, refers to *chirothecae* as part of the appropriate dress of a bishop. They were handsomely embroidered with the arms of the diocese, or some sacred design, on the back, which were often jeweled; and the gauntlets, which were wide, ended in tassels. A handsome pair which belonged to William of Wykeham is still preserved at New College, Oxford. A pair belonging to a fourteenth-century Bishop of London was worked in gold and enamel, and was valued at £5 of the money of that time.

II. RING.

The putting on of the episcopal ring, and the presentation of the crozier, formed an important part of the investiture of a bishop; and have more than once been the cause of fierce

quarrels between Church and State, when secular princes have endeavored to usurp the right of bestowing them. This method of investiture was early adopted, the custom being inherited from the days of classical Rome. The Fourth Council of Toledo (held in 633) referred to the episcopal ring as one of the insignia of a bishop. In that same century the tomb of Agilbert, Bishop of Paris, was opened, and it disclosed the remains of the prelate, still wearing on his finger a gold ring which had a jewel engraved with the effigies of our Lord and St. Jerome. St. Augustine speaks of his signet; which doubtless was first used as an official seal, and not for mere ornament. St. Cuthbert's is still preserved at Ushaw, near Durham. Amongst ancient episcopal rings of old English bishops that have been preserved are those of William of Wykeham (1367-1404) and Gardiner (1531-1555). Besides these, several of the Continental and English cathedrals still retain antique examples, whose original owners are, in some cases, now unknown. At first the episcopal ring was worn on the left-hand. In 827 Gregory IV moved it to the right-hand. Its use has always been retained in the Catholic Church, and by the Anglican bishops; but it is unknown in the Eastern Church, except among the Armenians and the Syrian Maronites.

A thumb stall, or "pouncer", was a handsome ring worn by a bishop on his thumb, after it had been dipped in Holy Oil, to prevent the chrism from rubbing off on his vestments. Manchester Cathedral possesses the "brass" of James Stanley (Bishop of Ely, 1506-1515) which represents him wearing two rings, a large one on his thumb and another on the third finger of his right-hand. They are worn outside the episcopal gauntlets; and, as the manner was, between the first and second joints of the finger.

There is still extant a letter written by Winchelsey (Archbishop of Canterbury in 1310) which proves that at that time the primate claimed as his own the official ring of every deceased prelate in his Province.

III. PALLIUM.

Ecclesiastical writers have employed the word pallium in various senses. Pope St. Sylvester is quoted, both by Rabanus

Maurus and Walafrid Strabo, as ordaining that every deacon should wear on his left arm a pallium of woven linen (*pallium linostimum*), by which apparently the primitive maniple is meant. Pope St. Celestine speaks of it as the monastic cloak. St. Isidore of Seville usually uses the term with the general meaning of a garment, and speaks of the "paenula", the "lacerna", and other ancient cloaks or tunics, all as pallia, adding a differentiating phrase in each case.

During the first century the word was used in Rome as an equivalent for the Greek "himation", which was the cloak of the Eastern Empire, and answered to the toga in the West; the main difference being that the former was square, whereas the latter was round in shape. It was thrown round the body, and had its right side open, thus leaving the right arm free, while the left was enveloped in its folds; the whole being fastened by a brooch upon the right shoulder. So plain and simple was this garment in its inception that it was adopted by Diogenes and his fellow-cynics as their chosen garb. But in the later Empire it became, in an enriched form, the distinguishing robe of the Emperor. In the church or St. Vitalis at Ravenna there still exists a sixth-century mosaic that represents the Emperor Justinian, assisting at the consecration of that church, robed in a pallium of the kind described.

There was however yet another method, in the sixth century, of donning the pallium, both in the East and West. In this case, the robe was less ample, and being gathered about the waist, was turned over each shoulder, in much the same fashion adopted with the Scotch Highland plaid. Ivory diptychs are extant which exhibit this use in the case of Boëthius (Consul of the West in 510) and Clementinus (Consul of the East in 513). And, it has been conjectured, from this form of pallium both the omophorion of the Greek Church and the archiepiscopal pall of the Latin Church have been derived.

Isidore of Pelusium (circa 412 A. D.) mentions the former as one of the episcopal insignia; and an ancient MS., of the tenth or eleventh century, represents all the bishops present at the Second Council of Nicea as wearing it. Isidore says that it marks a bishop, just as a stole does a deacon; and alleges that all bishops wear the pallium to remind them that, as Under-Shepherds, they "must bear the infirmities of the

flock". It was laid aside, however, at the reading of the Gospel, as the Chief Shepherd then himself undertakes the guidance of his sheep.

The omophorion of Archbishop Moses, who lived in the early fourteenth century, is still preserved. To this day this vestment (which has changed but little in shape from its original) is still worn by all the bishops of the Eastern Communion.

At first the pallium was conferred by the Pope with the approval of the civil authority. When Vigilius (about 545 A. D.) gave the pallium to Auxanius, Archbishop of the ancient See of Arles, he did so "as our most glorious son, King Childebert, has with Christian devotion commissioned us (pro Christiana devotione mandatis)." When, later, St. Gregory sent the pallium to the then Archbishop of Arles, he speaks of having done so with the assent of the Emperor, the reigning sovereign of the time being Maurice of Byzantium.

Originally, the pallium was conferred on metropolitans as a symbol of special honor and authority, but not as a necessary qualification for the archiepiscopal rank. For instance, Arles claimed the dignity before ever Pope Symmachus gave this vestment to Cæsarius, one of its archbishops. The Bishop of Bamberg (in 1046) and the Bishop of Lucca (in 1057) received the unusual privilege of wearing it.

The First Council of Maçon (581 A. D.) decreed that no archbishop should say Mass without his pallium. The inference is that there was a Gallic pallium—possibly derived directly from Eastern sources—which the metropolitans of Gaul invariably wore in primitive times; a pallium distinct, perhaps, to some extent in shape, from the badge of papal authority, which latter may have also been in use in addition to the Gallic pallium, as it has been called.

The early form of the pallium (Roman) appears to have been similar to the Eastern one. In the frescoes of the Catacombs the figures of St. Cornelius, St. Xystus, St. Cyprian, and others, are represented wearing the pallium in Greek fashion, with the loose ends hanging on the left side. These date from the sixth century.

Later, the pallium assumed a more rigid form, and became a circle round the neck with long ends hanging down (back

and front) the middle of the robes. An eleventh-century fresco in Rome exhibits St. Clement vested for Mass, with the pallium hanging almost to the bottom of his alb. Thus it forms a Y on the front and back of the chasuble, and resembles the orphreys attached to that vestment in medieval times. The Bayeaux Tapestry represents Archbishop Stigand vested in such a pallium. Nowadays its pendants are much shorter.

In 1370 St. Gregory decreed that no metropolitan could consecrate either a church or a bishop, summon a synod, or do any official act, until he had the pallium, the insignia of his authority; also that, if he be translated, both he (in his new See) and his successor (in his old one) must procure fresh pallia; and, at death, the pallium was to be interred with him.

About the eleventh and twelfth centuries the pallium was often called the rationale, a name by which the High-Priest's breastplate was denoted. Beyond the fact that each lay upon the wearer's breast, the two had nothing in common. Nevertheless, under the influence of this feeling, a local and transitory usage sprang up, of wearing an actual representation (more or less exact) of the Old Testament breastplate of the Jewish Dispensation. Such a breastplate or rationale of leather was found within a coffin in the church of the Passion at Moscow. And there are traces of such a custom having at one time existed in the West; for, an inventory of Saltzburg Cathedral makes mention of a rationale of gold, set with gems, and suspended by chains of gold. But this custom was so far from being general that even the form which the rationale assumed is very doubtful.

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STUDIES IN CHRISTIAN ART.

The Renascence.

ALTHOUGH the term Renascence in art signifies the revival or "new birth" of the classic arts of Greek and Roman, it must not be fancied that the art of the Renascence is a mere copying of antique art. For whilst the new art takes its forms and variations from antiquity, it reflects a wholly different spirit, due to the influence of ten centuries of Christian life. There is in reality no repetition in the course of human civilization, though there are new syntheses of older elements.

Thus the Renascence in its beginnings is a fusion of medieval forms with those of antiquity. The first notable innovations in the art of the Middle Ages are those that affect the ornamental parts of buildings by the introduction of Greek and Roman motives. Later the ancient forms are seen to modify the framework and construction of the monuments.

If we look for the causes of the adoption of the old forms at the time of the Renascence, we find chiefly two: first, a growing tendency to study nature and observe its forms; next, a popular interest in the literature and art of the ancients, by a movement known in history as Humanism.

To account for the renewed interest in the study of nature and its beautiful forms we must go back a few centuries—to the time of St. Francis who died in 1226. He was the author of the "Canticle of the Creatures," or, as it is now more commonly called, the "Canticle of the Sun," a most beautiful hymn echoing love of nature, as he was wont to proclaim and preach it to the fishes and birds, and the rest of God's creatures whom he called his brothers and sisters, the sun, moon, and stars. Quite unintentionally he popularized this, his love and study of the beautiful things of nature, and thus drew the genius of his time away from the lifeless tethers of conventionalism, inspiring them with a new vitality by the fervor of his exhortations.

Literature took up this new Franciscan spirit, and wrought among all classes a vigorous reaction in the domain of poetry. Dante abandons the speech of the schools and writes his Divine Comedy in the language of the people. He pictures in

glowing colors the world Christianized; yet records of paganism meet us at every turn, under the charming guidance of Virgil, who points the way to new uses of the ancient classic fountains of art and letters. Next come Petrarch, the actual progenitor of Humanism, and Boccaccio, who by their search among the old codices open the way to a new appreciation of the ancient literature.

From the great men of letters the love of things classic passes over to artists, and by them is diffused abroad among the people. The Municipality of Florence, committing to Giotto the erection of the Belfry, orders "the construction of a building so magnificent that in point of height, and quality of workmanship, it shall excel all achievements of its kind by the Greeks and Romans in the days of their most flourishing power."

Subsequently, the invention of the printing press, by publishing and popularizing the deeds and fame of the great masters of ancient letters, gave a final impulse to the renewal of thought in a classic spirit, and inaugurated that golden age of letters and arts under the patronage of the Popes, chiefly Leo X. Simultaneously with this turning to nature and the old classic models there developed a certain individualism in art which coördinated the work of the ancients to the demands of time and place and purpose of the monuments.

In the history of the Renascence we trace progressive periods which take their name from their time—the art of the fourteenth century, fifteenth century, sixteenth century, respectively. In the fourteenth century we recognize the beginnings of the ancient classic renascence. Its growth is still overshadowed by the Gothic spirit, especially in architecture. There is actually no building of a monumental aspect in the fourteenth century which could be said to belong to the Renascence. The sixteenth century, on the other hand, shows the matured classic art; whereas that style which is properly and peculiarly the expression of the renewal, in its growth of classical contours, though less severe and more graceful and elastic than either Greek or Roman forms, belongs properly to the fifteenth century.

It is to be noted that these three periods, commonly designated as the Trecento, Quattrocento, and Cinquecento of

Italian art, are to be understood as merely representing the general features of art within a dated epoch, without insisting on chronological precision. Nor is the term "Renascence" intended to describe anything more than the broad impulse of a revival in arts whose course, under the combined inspiration of nature and practical reactions of the ancient art, runs from Gothic to *barocco,* or depreciated *baroque.*

The Fourteenth Century.

ARCHITECTURE.

During this period, as I have already said, the architecture stays Gothic. In Italy, too, the Gothic has its detached and peculiar character. Flowering from the Romanesque trunk, it conserves, one may say, the inner genius of the Romanesque, but adopts its outward and formal parts from the Gothic style.

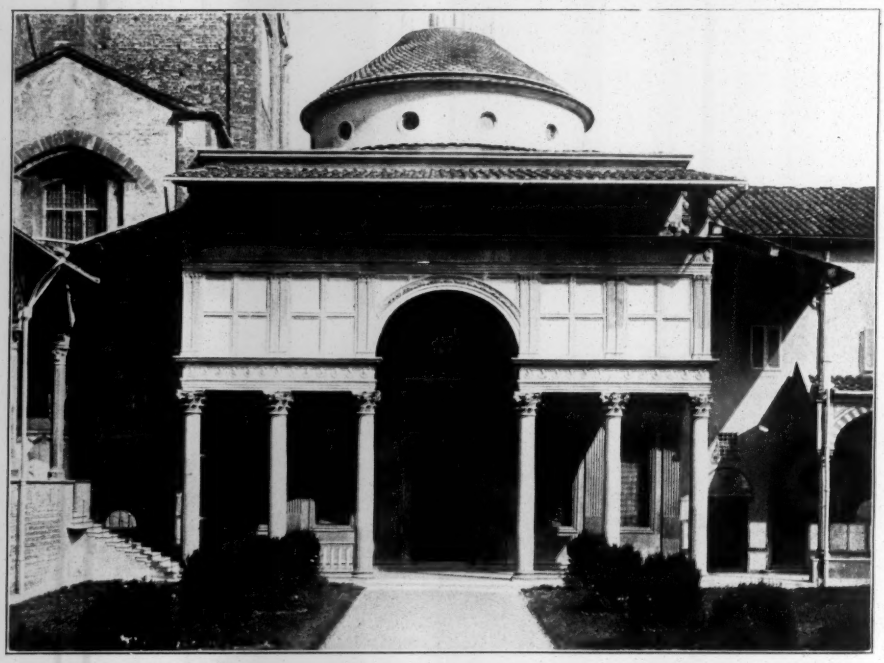
In the buildings of this era is found the full Romanesque round arch, intermixed with trilobate and multiplex ogives. The churches are lower, and generally they do not employ the outer flying arches; or, if they do, the same are more depressed; and, in turn, they have recourse to buttresses adhering to the wall in the manner of pilaster props. Moreover the general proportions, mouldings, and ornaments, have a distinctive accent, a more subdued tone, altogether *Italian.*

I will not dwell on the subdivisions of Italian Gothic, but may simply note that the Florentine phase shows more of a Romanesque feeling; is less distant, than the others, from the classic type, and more nearly prepared for the Renascence. Florence in fact is the cradle of art as renewed by a fresh scion.

Artists and Monuments. Arnolfo di Cambio (1232-1300) shines toward the early dawn of the fourteenth century, and is its great harbinger. He has imparted to his buildings a dignity both graceful and severe; and through the medium of constructive and decorative forms he gives admirable expression to the animating thought of the work. Arnolfo is the author of three Florentine architectural monuments of the first magnitude: Santa Maria del Fiore, S. Croce, and the Palazzo Vecchio (Old Palace). Not inelegantly says a cer-

DOORWAY, ST. STEPHEN'S CHURCH, VENICE.

MADONNA AND CHILD, WITH ANGELS AND SAINTS.
Museum of Siena Cathedral.—Duccio di Buoninsegna.



CLOISTER OF THE HOLY CROSS, CAPPELLA PAZZI, FLORENCE.
Filippo Brunelleschi.

TABERNACLE, CHURCH OF OR S. MICHELE, FLORENCE.
Andrea Orcagna.

FAÇADE OF FLORENCE CATHEDRAL AND GIOTTO'S CAMPANILE.
Arch. De Fabris and Del Moro.

tain writer, that he who stands on the height of S. Miniato, and beholds Florence in panorama, will divine, in these three monuments, towering above all the others, the whole soul of that city: S. Maria del Fiore and Palazzo Vecchio denoting religion and patriotism; S. Croce, the ancient and glorious corporations. S. Maria del Fiore was carried on by the master artist so far as the first two galleries of the façade; was continued by Francesco Talenti, and completed by Brunelleschi, who raised and poised in the air the marvelous dome.

Giotto, in 1334, began that miracle of art, the Belfry or Campanile, called after his name; the most beautiful belfry in all Italy, and maybe in the world. But he labored only two years there before his death. The work was resumed by Andrea da Pontedera, surnamed Pisano; and then continued by Talenti. Its progress is recorded thus by Pucci, a poet of that time:

On the nineteenth day of July, that year, the Belfry of *Ecclesiae Majoris* was founded by Master Giotto, that subtle painter who cleared the ground of every bush, and then directed all the great labor; carving the first designs in his own fair style. In the year 36 (for so it pleased God), Master Giotto died at the age of seventy; being buried in that same church.

Next there toiled for a time yonder famous master, Andrea Pisano, who wrought the beautiful door in honor of St. John.

But, the work advancing too void of results, and in the cause of amendment, the mastery was taken from his hands, and then conducted by Francesco di Talenti; until the entire project lay dropped in order first to complete the church.

GIOTTO'S BELFRY.[1]

Near the Church let it rise, and be it a work such as neither the Greeks ever conceived, nor the Roman Fathers. Of our own Florence would we have it worthy.

So didst thou rise, O marble flower, fair Belfry. White was thy form, exchanging brotherly greeting with the Tower of Jurisdiction. "I am the strength of the Republic," said the tower with rough stones. Resplendent, thy marbles answered: "We are the light of thought."

Joyful and strong grew here the mind of the Florentines; grew the dome, overshadowing so great glory of manners and arts.

[1] An Alcaic by Mazzoni.

Here on its marbles, too, in the mild evening hours rested the grandsires awhile. Hooded they sat, and radiant virtue stamped the serenity of their august brows. Yet not so grave as to silence the crackling of witty jests; whilst, as they vaunt the pride of their native arts and merchandise, fond speech glows more eloquent, and their features kindle into reverent smiles. High overhead, in the sinking rays of sunset, unfolded its glory the Florentine flag; a superb white gonfanon, bearing lilies.

Vainly the hosts of iniquity tried their assaults: they broke in spent waves below the shoulders of Michelangelo. Plucked they the lion's claws? With a lazy snarl, he drowsed asleep.

From the rocks to the marbles come flying and shrieking the falcons of five hundred years; while underneath keeps breaking the tide of incessant new lives of men.

Yet thou, for ever uplifting thy shining brow to the sky, sweet miracle: thou, like art itself, serenely gleamest; thou art one with art, of lustre immortal.

Besides Andrea Pisano and Talenti, mentioned above, mention should be made of Giovanni Pisano (1250-1329), "author" of Siena Cathedral and the Pisan Camposanto. The architect was Orcagna, who wrought that jewel of grace, the altar of Or San Michele. Other famous names are Lorenzo Maitani (1272-1330), who labored at the Cathedral of Orvieto; and Master Antonio di Vincenzo (1405), designer of S. Petronio, Bologna. In these times there also rises Milan Cathedral; though this, among all the Italian churches, most intimately reminds one of the Teutonic models, and is more coldly insensible to the spirit of the Renascence.

SCULPTURE.

Sculpture precedes architecture by new and beautiful paths. Whilst the architecture of the fourteenth century likewise points toward a new life, it must continue to be called Gothic. On the other hand Italian sculpture of the fourteenth century is no longer Gothic: with Nicolo Pisano, it detaches itself from servile custom, becomes an independent art, and resolutely takes its own course. And when, in request for the decoration of buildings, it bestows new and renovated forms —being no more a humble attendant, but in command of its distinct personality—it throbs with the flush of youth, and fresh pulsations of thought.

Artists and Monuments. Just as Arnolfo, at the dawn of the fourteenth century, is the great harbinger of the new life of architecture, so is Nicolo Pisano (1206-1278) the great herald of the new birth of sculpture. Nicolo is called Pisano because he labored at Pisa; but it appears that he came from Apulia, where he studied sculpture after models of the Roman Empire, at the Court of Frederick II, toward the year 1240. It is certain however that he schooled his own taste on the basis of some bas-reliefs of Roman sarcophagi, discovered at Pisa; and created a new type of sculpture, which put away the conventional rigidities, and so partakes of the classic nobility, both on the side of dignity of expression, and in point of technique.

The first noteworthy monument of Nicolo Pisano's is the pulpit in the Baptistery of Pisa, which is decorated with bas-reliefs representing the life of Christ. He next executed, in collaboration with his son, the pulpit of Siena Cathedral, the fountain of Perugia, the Arch of St. Dominic at Bologna, etc.

He was an architect as well, and to him is attributed the façade of Holy Trinity in Florence. In fact, nearly all the artists of those times, as though already announcing the comprehensive genius of Leonardo and Michelangelo, lovingly practised more than one branch of the fine arts. Thus Giotto, besides being a painter and an architect, was also a sculptor; who designed and sculptured parts of the plastic decoration at the base of his Belfry.

Giovanni Pisano, son of Nicolo, is the founder of the School of Siena, just as his father had been founder of the Pisan School. Nicolo, as was said, had aroused the sacred fire of sculpture from its ashes; whereas Giovanni brings it into flame, and brightens it under the inspiration of a more liberal originality, induced by study of the true. Hence by dint of these two elements (principal factors of the Renascence), which are the love of the antique and the study of nature, sculpture is redeemed, and ascends by paths of glory to Donatello and to Michelangelo. And certainly this lively feeling for nature, in Giovanni Pisano, also sensibly animated the art of his great contemporary Giotto.

The characters of Nicolo were somewhat "squat", and he draped them with heavy magnificence; but those of Giovanni

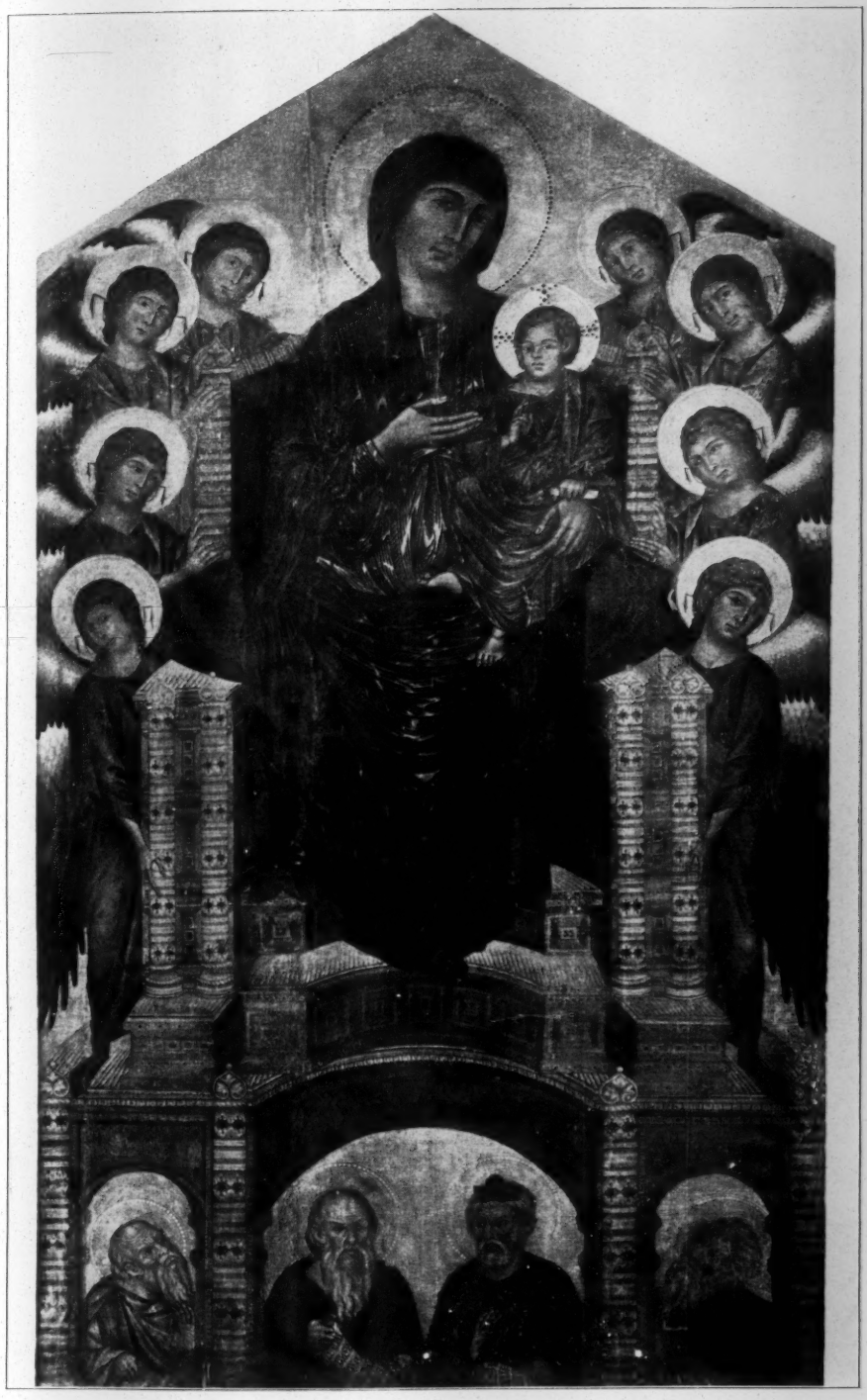
are more gracefully alive. He is the designer of the cathedral of S. Andrea Pistoia, and of the Cathedral of Pisa; of the tomb of Benedict XI, at Perugia; of the Madonna in the portal of the Baptistery of Pisa, etc.

The renovating influences of the Pisan School and the School of Siena passed over to Florence, where was founded and developed the great Florentine School through the works of Giotto, Andrea da Pontedera, and Orcagna.

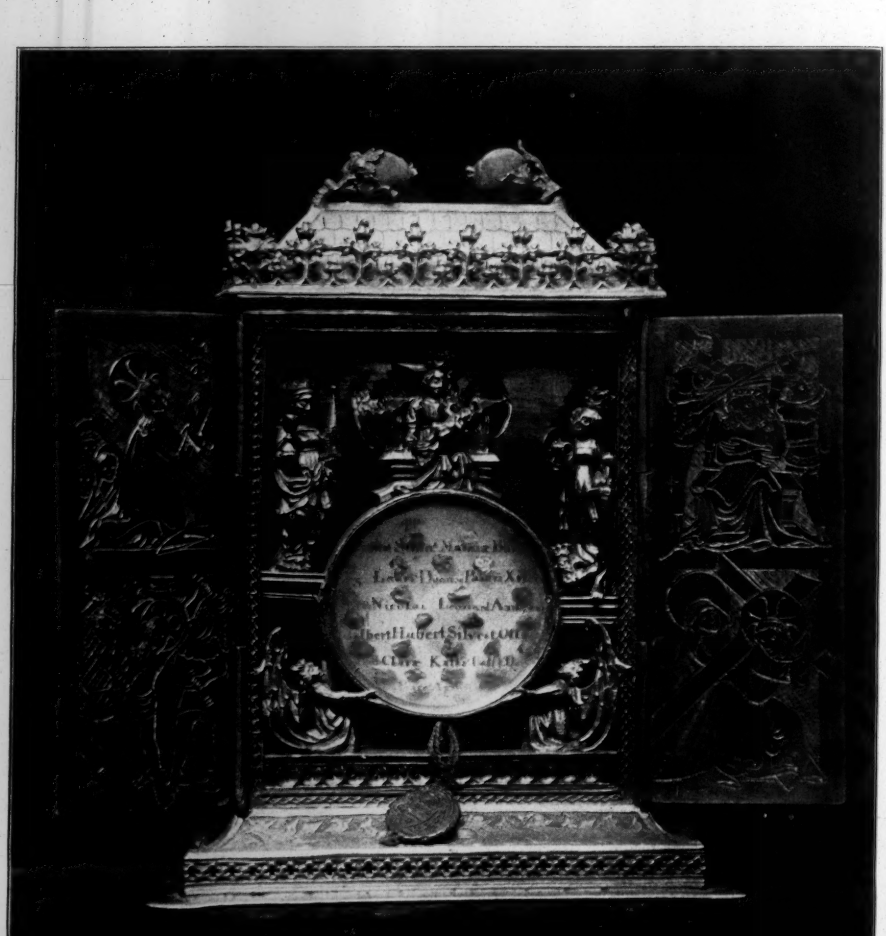
Andrea da Pontedera (1270-1348) goes commonly by the name of Pisano (not to be confused with the two other *Pisani*), and marks an excellent step in advance for that half century, more or less, which lapses from the creations of Nicolo and Giovanni Pisano to his own. He labored at Venice, and probably at Siena, with Giovanni. In 1330 he lent a hand to the doors of S. Giovanni, Florence. Then for some time he directed the work of Giotto's Belfry, decorating the same with very beautiful bas-reliefs, whose conception perchance dates back to Giotto himself. In 1347, he was placed in charge of the works at the Cathedral of Orvieto, and in the following year he died.

The composition of his works is simple, observes Lipparini; the expression is profound, and obtained by means of that fine intuition which guides Giotto toward unveiling the soul of the subjects of his paintings. There is greater abundance of invention and variety than in the preceding schools; and there is also a sense of the beautiful such as had not been known or commanded in higher degree. Giotto is more powerful, though ruder than Andrea; but the latter surpasses him in grace, in fineness of observation, in clearness of apparel and motives. Besides, his compositions display that serene calm which is not incompatible with action, and gives their characters true classic tone. In this respect two or three figures intelligently posed, with natural gestures and beautiful forms, are sufficient to produce an effect of quite sensible grace and simplicity.

Andrea da Pontedera had a distinguished pupil, Andrea di Cione, styled Orcagna (Arcagnolo, 1308-1368). He was painter, sculptor, architect, poet. In the fourteenth century he stood for the chief progress in sculpture. His manner is august and clear; with Andrea Pisano's grace and facility of



MADONNA AND CHILD, WITH PROPHETS.—FLORENCE.
Giov. Cimabue.



RELIQUARY, IN FORM OF TABERNACLE, MADE OF SILVER, COVERED WITH GOLD.
Palazzo Pitti. XIII Cent. Byzantine.

invention, he blends Giotto's dramatic force of composition. He conveys alike the grave and noble traits of men; the gentleness and refinement of women. His great work is the Tabernacle of Orsanmichele, which cost him ten years of labor. The architecture is Gothic; yet the bas-reliefs, representing scenes in the life of the Blessed Virgin, are highly animated, fresh and pure with the flowering youth of the Renascence.

PAINTING.

Painting in the fourteenth century is represented by three famous names: Cimabue, Giotto, and Duccio of Siena (Duccio Senese).

Cimabue (1240-1302), says Vasari, "took away that antiquated mode, and put more life in his drapery and other adjuncts of painting; *a little* more life, more naturalness and sensibility than the Greeks (Byzantine Greeks) had shown by their full profiles and endless lines, both in mosaics and in paintings. Not that they had acquired those mannerisms, crude, awkward, and vulgar, by process of study; but by mechanical transfer of set usages from one generation of painters to another; so that, year in, year out, the artists of those times never thought of bettering the design, or beauty of coloring, nor of new departures whatsoever." We have underlined the phrase "a little", because it is well to reflect that nature never moves by leaps and bounds: *natura non facit saltus;* and neither must we believe that, with Cimabue, art all at once appeared adult.

One day we led a friend of ours before a picture by Cimabue, but he stood very little impressed. "Looks like a Byzantine work," he remarked. And, in fact, Cimabue still considerably adheres to the technique and inspiration of Byzantium. His greater merit consists in having founded that Florentine school which, with Giotto, takes fairly gigantic strides in its progress toward Masaccio.

A Madonna by Cimabue is admired in the Academy of Florence; and in the Cathedral of Pisa is a fine mosaic showing Christ between St. John Baptist and the Blessed Virgin. Until quite recent times he was credited with the Madonna in the Rucellai Chapel, Santa Maria Novella; but the authorship thereof is now debated.

Cimabue was highly celebrated in his day: Vasari relates the popular enthusiasm at the sight of his works, and what a festival occasion it was when one of his pictures was transported to its place of honor. Giotto, however, very soon eclipsed the glory of his master.[2]

Giotto di Bondone was born at Vespignano, near Florence, toward 1267. With him, painting assumes a vigor extraordinary: he is the Dante of this fine art. And yet, while he conserves in his figures that profound religious feeling, that sweetest mystical grace, that benign light of inspiration, that aureole, all those golden resources which constitute the patrimony of art immediately antedating him: still, he also applies observation of nature; the wholesome sense of verity and real life. His compositions are stately, but also forcibly dramatic. Often indeed his lines, devices, touches, remain hard; the drawing is not perfect, and shows traces of the Byzantine folds: but the thought is modern, asserts itself confidently, is radiant, victorious, resplendent with its fullest ideal beauty.

Whether or not the anecdote be true, telling how Cimabue had found the adolescent Giotto pasturing some sheep, and all intent on sketching them on a rock, at least the story properly mirrors that study of the natural which has now come to be the great factor in the resurrection of painting.

Giotto labored amply. At Assisi he painted on the main vault of the lower church, the allegories of Poverty, Chastity, and Obedience; and the Glory of St. Francis. At Rome he superintended a fresco in St. John Lateran, and the mosaic which is admired beneath the porch of St. Peter's. He wrought also in the Venetian territory, creating that jewel of art, the Chapel known as Cappella degli Scrovegni, in S. Maria dell'Arena, Padua, where his art reached its utmost beauty. Not long ago the architect Torres of Venice discovered in the old abbey church of Sesto al Reghena some very excellent frescoes of this master and his school. At Florence Giotto executed a multitude of miscellaneous works; then "setting" in a sunset of glory, A. D. 1337, shortly after starting the beautiful Belfry.

[2] "Think ye that Cimabue holds the field in painting? See rather Giotto so loudly acclaimed that the master's face disappears obscured."—Dante.

Of his manifold pupils, it may suffice us to cite the greatest, Orcagna, already mentioned as sculptor. He abounds in vigor and grace.

Duccio di Buoninsegna founded the Siena School in 1282. He too is a greater star of the fourteenth century, though less famous than Giotto because his school had no such glorious following as that of Florence. Duccio, nevertheless, was a painter of large talent, who combined with the instinct of stately compositions a broad, if not delicate, sense of outline, and created works of real beauty. Other Siena painters of renown, deriving from Duccio's School, are Simone Martini, Taddeo di Bartolo, the Lorenzetti, etc. Their pictures are filled with candor of poetry, and sweetness; but the drawing is defective, nor does the Siena School afterward make any progress: whereas the Florentine School develops enormously. In the sixteenth century, however, it will fall to the lot of an alien painter Sodoma, to restore the faded glory of Siena.

C. COSTANTINI.

Studies and Conferences.

THE DISCUSSION ABOUT THE EFFICIENCY OF OUR JUNIOR CLERGY.

Several communications intended for publication have reached us, in which the writers complain of the criticism made regarding the efficiency of our younger clergy as the result of possibly defective standards in our seminary education. We can only print some of these expressions, mostly of resentment, as though "Pastor Fogy" had intended to make a personal attack on his younger brethren. His purpose was of course only to give his own impression, which may or may not be true, but which at any rate may produce some wholesome examination of conscience, not merely on the part of the young clergy, but, as it turns out, on the part of the pastors. These are somewhat concerned in the responsibility of training and assisting the young priest, and they may perhaps bear a much greater share in the actual efficiency or want of it among the junior clergy, than does the Seminary.

It is easy enough to pick flaws, especially in the priest in America, who lives much more in the public gaze than his Old World brethren, safeguarded from public criticism by conventionalities and isolation. These we do not consider helpful to religion under the conditions in which we live and act. Still it is good to know what others think of us, and if there is some exaggeration in the expression of opinions, there is also likely to be some truth. To face that truth in discussion, when we face it every day in our lives, can only do good, especially when it is done in a sort of closed circle by friends and fellows such as the readers of the REVIEW represent. The editor might print scores of pastoral essays and instructive conferences, but they would be read only by those who need them least. But a discussion which bites and has something democratic about it finds a good many readers, not so piously inclined. Even those who never write otherwise exert themselves on such occasions, and it does the editor good to read their essays, for they make him feel that the corps of efficient contributors of the practical sort is growing. Of course we want the name of a writer who expects to ap-

pear in print, even if that name is not to be affixed to his first essay in criticism.

I.

To the Editor, The Ecclesiastical Review.

I do not hold a brief for our seminaries, and am not connected with any of them. But it seems to me that "Pastor Fogy" has not probed deep enough the causes of the shortcomings in young priests which he complains of, not perhaps without some reason and experience.

Our seminaries invariably foster lofty ideals, no matter by whom conducted. If any late proof were needed, we may refer to the articles by Fr. Feeney in recent issues of this Review. In some seminaries the spirit—that intangible, indefinable something which pervades an institution and stamps its impress upon all its graduates—may be better than in others; but in all of them high ideals of the priesthood are inculcated and foppishness is frowned down.

Whence, then, the shortcomings deplored in the young clergy? To some extent (it is not for me to determine in how far, but to some extent surely,) they come from the discrepancy the junior clergy cannot fail to notice between the lofty teachings of the seminary and the practical carrying-out of them in daily life. They see the older clergy living in splendid, commodious homes; they see them hankering after monsignorships for the sake of the little distinctive touch of purple, which is coming to be so easily bestowed in this country; they hear them "going after" the people for large collections at Christmas; they hear them wrangling among themselves about baptismal, matrimonial, and burial fees and roundly berating those parishioners who are not very generous in that regard. Is it so very strange that the younger generation is not altogether what it should be, or what it was perhaps years ago?

And yet, this is not an *argumentum ad hominem*, and the older clergy are not altogether to blame. We are all, to a certain extent, victims of the times we live in. Pioneer days made for rugged simplicity, sturdiness of character, singleness of purpose. But pioneer conditions have become a matter of history in many parts of the country. In their stead have come more ease, more refinement, a different spirit, and with it all a lessening of that fiery zeal of earlier times. To one who has known the old days calling for and producing manly, often heroic characters, the change is not pleasant to contemplate. Yet, to some extent, we are carried along by a fatal evolution of human society which no one of us can entirely escape. Every age has the defects of its qualities. And if increased ease and in-

creased material prosperity are not to exert a deteriorating influence on our clergy, it is well that some Cato should from time to time lift up his voice and recall, for our common benefit, the ways and deeds of our predecessors in the missionary field, those sturdy men of God whose willing sacrifices remain shining examples for all, and find perhaps too few emulators to-day among the younger and the older clergy alike. P. P.

II.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

Pastor Fogy, in the January number, has given his opinion regarding the efficiency of the product of our modern seminary. To begin with, he assumes what he undertakes to prove; namely, that the young priest of to-day is *inefficient*. This he does by no well-defined process of reasoning, but by interjecting a criticism of many faults in the young priest for which some of the clergy, young and old, are to blame. But, after all, clothes do not make the man and culture is not to be sneered at. Underneath the coat may beat a heart of sterling qualities that are often put to the severest test and which show the real man, and he may have high aspirations that are checked only by the fogyism of one of a generation ago.

Inefficiency in church affairs cannot be predicated, as a rule, of the modern priest. He is alive and awake to every condition of change that surrounds him and his flock. He is called upon to face issues and to contend with circumstances that were unknown a generation ago, and the proof of his efficiency is that the Church grows in number and increases in fervor as the direct result of his ministry.

Does his culture or refinement make him less sympathetic in the sick-room? It increases his devotion. If his sensibilities have been rightly trained—and this, I take it, is the foundation of culture—he will be even more sympathetic as a result, and the effect will be, and is, noticeable in his ministry.

"The old people have not the same confidence in his judgment." Why should they? He lacks experience. But why contrast his judgment with that of one who has grown old in the service? There was a time when the old folks did not trust implicitly to the direction of the old priest; and his right to direct and control their affairs was largely the result of circumstances. But in some things the people put the counsel of both on a par—in the direction of their consciences and regarding the things that pertain to God.

If the priest of a generation ago is more efficient than the young Levite of to-day, is it not the result of experience acquired in the

performance of duty? Is the recruit in the ranks expected to display the same valor, to acquit himself as gloriously as the veteran who has gone through many a conflict? The priests of to-day look back with pride to the grand old priests of the pioneer days. They glory in such illustrious ancestry and strive to emulate their deeds of heroism. But they repudiate the contrast that would depreciate their own efforts and achievements in a day when conditions are changed, when a different kind of sacrifice is required, and when their actions are not surrounded by the halo of history but stand bare and naked in the sunlight of the present crisis. It was not that a priest was Irish or German that he proved his worth, but because he adhered to the principles taught in his seminary days, and these have changed but little in the past generation.

The number of priests at the present day who grumble at duty or neglect the performance of the same is hardly in excess proportion to that of other days. It is the young priest undoubtedly who will be found tending sick duty at night when the one of greater efficiency and sympathy is warmly tucked in bed, perhaps dreaming of the achievements of a past day. The hours which the young man spends in the confessional are almost invariably double those of the other, and his work in the Church and school and in the parish at large is ordinarily entirely out of keeping with his title of "assistant." Then, too, the good pastor of a generation ago often owes his success to the manly qualities and energetic support of one or several of these "boisterous young assistants" who aided and seconded his every effort and who shine in their day by a borrowed light.

Pastor Fogy has taken a fling at the seminaries as a cause of the supposed inefficiency on the part of the twentieth-century priest. He may know whereof he speaks, but the majority of our seminaries to-day are, I venture to assert, conducted by the same religious orders as formerly, and in the few instances where the diocesan clergy are in charge they have not, I think, departed from the accepted standards. We have scarcely a seminary in America or Europe that might be called modern in the sense that it has departed from the received customs. The traditions handed down by the founders of our seminaries have been guarded with jealous care and are to-day the mainstay of the student and the hope and consolation of the Bishops of the country. From their walls now as heretofore come forth the young captains of the strife, who are willing in their day to do their best to keep the flag flying and who will rest content under criticism to let the next age speak of the conquests of the passing generation.

INEFFICAX.

III.

TO THE EDITOR, THE ECCLESIASTICAL REVIEW.

Allow me to say a word in defence of our young priests as the product of our modern seminary training. I hold no special brief in their behalf and can hardly be classed as belonging to them in the sense in which Father Fogy takes them. But I have a fellow feeling, and I understand that it would little become any of their number to storm against an old, experienced pastor and to "blow their own horn," although there must be many a one, I ween, who, after reading Pastor Fogy's philippic, has felt the impulse to vindicate the honor of his seminary.

What I have seen of the modern priest in America has convinced me that he is, on the whole, a rather useful element in our civilization and contributes the lion's share to the Christianizing and Catholicizing of a people which is largely at the mercy of materialistic and socialistic influences, perhaps without knowing or realizing the fact. And he is this by reason of his general intelligence and his active services among all classes of our population. Few of our professional men receive as sound and thorough an education in their preparation for active life, even though it usually takes the young priest some time to find his bearings amid the shrewd worldly ways into which he is thrown, after years of isolation in the comparative retirement of the seminary. As a rule, he makes up for the delay by taking hold of the right end of all the practical problems that are meant to do away with human misery and sin.

There are distinctions to be made, doubtless. Something is due to local atmosphere and personal influences. A young priest who is thrown in with a zealous pastor who takes an interest in him, guides and warns and protects him against his own unripened judgments, will show more grit when confronted with difficulties on the mission than the youth who is left to his own resources and gets into habits of neglect before he knows that he is neglecting anything. Next to the bishop and the diocesan authorities, the pastors of the last generation are largely responsible for any of the common shortcomings that may be pointed out in the junior clergy of to-day. And the opportunity which the Editor of the ECCLESIASTICAL REVIEW has opened up for self-examination may be turned to good account by all of us, and not the least, I make bold to say, by priests like "Pastor Fogy." For however exemplary he may be as a pastor, with a flock in a far-away country district, where he can give himself to the cultivation of his mind and to exercises of personal devotion, he needs to learn something of the conditions of modern life, in which bicycles and automobiles contribute not a little to that valuable alertness

which is part of the gospel of helpfulness. The same may be said of breakfast-foods and of bath-tubs, since health and cleanliness are excellent vehicles, even though not necessary ones, to godliness.

It is true, probably, that we are often bent on exaggerating what we do in these days of public movements and of the successes of advertising; but that, too, is as much a part of the age as was the laborious method of the past generation of pioneer days. One thing alone seems out of harmony with the spirit of the Gospel, although it is the very spirit of the world to-day. That is the everlasting jingle of the money-box in the house of God. There is reason for the evil, no doubt. I have to confess too many sins in that respect in my own career, for which I hope the Lord will accept the excuse that it seemed to be compulsory. But that is another story.

B. M. C.

IV.

To the Editor, THE ECCLESIASTICAL REVIEW.

The good pastor who very patronizingly signed himself "Old Fogy," apparently eliminated the younger clergy from a very interesting discussion. The peroration of his article invites men of weight and standing to subscribe to the "confab," and as I still groan under the misfortune of being youthful in age, experience and appearance, I feel somewhat like an intruder in the sanctum reserved for "weight and standing." But "Old Fogy" (*salva reverentia*) will admit that the accused has a right to a trial and defence, and this is my plea for what, under different circumstances, might be an actual intrusion.

In comparison with the older members of the clergy, we are accused of wearing better and smarter clothes. Whilst the fundamental doctrines of the Church never vary, the discipline of that Church keeps abreast with the times; likewise the ideals of the *neo-sacerdos* are not a whit different from that of the hoary-headed ambassador of Christ, even though the junior's judgment and his tailor tell him to wear a coat with an additional pocket and military cut, rather than a Prince Albert which would give him the appearance of a circus ring-master more than a Catholic clergyman.

The younger generation does know a baseball outfit from a set of encyclopedias, can distinguish grand opera from church music, and are sometimes quite an assistance in promoting and preserving the chant of the Church because of this criminal superfluity of knowledge. We are charged with the unpardonable crime of now and then riding in an automobile whilst the older clergy prefer to walk; some of the older clergy still persist in their idea of "no reserved

cases," whilst we younger men consult our Ordinary when the diocesan synod book calls a case "reserved."

Our critic calls us frivolous, noisy, and undignified, says that our popularity is limited and that we appeal only to the girls and the "sporty" young men. If the kind Père would have us, at the expense of health and good nature, restrain our muscles of innocent mirth, he asks the impossible and the unnatural. Perhaps we do appeal more to the younger element; but that does not antagonize the fathers and mothers of the girls and the "sporty" young men. If we are not able to meet the young people of our parish, their salvation is in danger, because like old soldiers who insist on repeating *ad infinitum* the important part they played in such and such a battle, the older priests, some of them, insist on the wretched status of the present generation as compared with "the good old times."

In the diocese of which I have the honor of being a worker the younger priests attend to practically all the sick-calls, and occasionally we are reported by some for lack of attention; but these same malcontents froth and fume when the pastors announce a special collection; so the report is used to cut down the expense of fuel.

We beg the good pastors to temper their judgments with mercy; we have our idiosyncrasies, yes, and we have our youth; if we do not descend to the puerile, let us retain our youth and good-spirits until nature sends us into our dotage, and a younger generation succeeds us to act as frivolous(?) and to be as popular with their contemporaries.

YOUNG PRIEST.

THE OBLIGATION OF OFFERING THE PAROCHIAL MASS "PRO POPULO".

Qu. Since the status of the Church in the United States toward the Holy See has been changed so as to remove our dioceses from the care of the Propaganda, are pastors obliged *ex justitia* to offer their Mass on Sundays and holidays of obligation for their parishioners? Or is there any distinction in this respect between "Permanent Rectors" and others?

The Ordo for 1913 states: "Festa secundum Decret. Urban. VIII, 13 Sept., 1642, celebranda, quibus diebus Parochi et Episcopi debent celebrare pro fidelibus," and then enumerates thirty-three feasts, of which twenty-six are suppressed feasts, on which the people are no longer obliged to attend Mass. Moreover, the Elenchus of Diocesan Faculties given to the priests of our diocese contains the following: "Omittendi applicationem Missae pro eorum curae spirituali com-

missis in iis festis diebus, quibus fideles ab obligatione audiendi Missam auctoritate Apostolica soluti sunt; pro quo tamen populo in iisdem Missis specialiter orare tenentur."

This faculty implies that there exists an obligation. If so, many of us have undoubtedly neglected it, and would, according to the judgment of theologians, be obliged under grave sin to make restitution. The general understanding was that so long as we belonged to a missionary country, the obligation did not hold for our pastors, at least before the Decree making the Church in the United States subject to the General Canon Law.

Would you also state at what date the change of our status took place; that is, with what precise day the obligation of saying the "missa pro populo" begins for us, if indeed it exists, which I doubt, since otherwise our Bishops would at least have reminded us of the duty.

I.

Resp. The change in the status of the Church in the United States whereby the latter was removed from the jurisdiction of the S. Congregation of Propaganda (3 November, 1908), implies for the present nothing more than that the official direction of ecclesiastical affairs in the dioceses of the United States has been transferred to a different department or to different sections of the Roman Curia represented by the various administrative and judicial Congregations. Hence, instead of applying, as heretofore, to the Propaganda for the obtaining of faculties, privileges, etc., we are to address ourselves to the general legislative and disciplinary centres or courts represented by the different Roman Congregations. The Canon Law which governed us and indicated our obligations hitherto, as set forth by the Plenary Councils of Baltimore, is still in force, except so far as explicit decrees to the contrary have modified or abrogated it. This is the meaning of the Apostolic Constitution *Sapienti consilio,* in which the change of our status is expressed thus: "A jurisdictione Congregationis de Propaganda Fide exemptas et ad jus commune deductas decernimus . . . in America—provincias ecclesiasticas dominii Canadensis, Terrae Novae et Foederatarum Civitatum seu Statuum Unitorum. *Negotia proinde quae ad haec loca referuntur, tractanda in posterum non erunt penes Congregationem de Propaganda Fide, sed pro varia eorumdem natura, penes Congregationes ceteras.*"

This means of course that the way is being prepared toward the application of that uniform general Law of the Church which eliminates exceptional concessions and privileges, such as arose of necessity from the unsettled missionary conditions in the United States, and which still prevail, to an unequal extent, in different parts of the country.

But it does not alter the present status of our observance until definite legislation, made in Provincial Councils (or in Plenary), informs us of the obligation and its extent, and thereby supersedes or abrogates the canon law represented in our " Decreta Concilii Plenarii Baltimorensis ".

II.

As regards the obligation of which the Ordo speaks, indicating merely the general law, it does not apply to places in which canonical establishment of parishes has not been explicitly recognized. " Canonical establishment " is here to be understood in the strict sense of the term and requires a " decretum erectionis ". Hence Putzer in his *Commentary on the Faculties of Bishops in the United States,* following other authors, answers the question: " An apud nos sint parochiae proprie dictae? " by " Nego omnino ". Our status therefore, while not placing us under the head of missionary countries subject to the jurisdiction of the Propaganda, does still class us among the countries in which canonical parishes do not exist. Our parish priests, even those who are irremovable rectors, are still missionary priests, although no longer governed by the Propaganda.

We are therefore not obliged to apply the parochial Mass " pro populo ". Only the bishops are bound *ex justitia* to offer the Mass for their diocesan flock. Parish priests nevertheless are expected to do so, and this " *quia decet ex caritate*", as has been expressly declared by the S. Congregation (23 March, 1863).

In Canada and in South American States, wherever French or Spanish law under the union of Church and State introduced the native canonical regulations, parochial benefice carried with it the obligation of the " Missa pro populo ". In some parts, as in Quebec, the obligation was limited by special indults. These indults were committed to the bishops in their

faculties. The form of faculty mentioned by our correspondent may be a stereotyped repetition of such a concession. But it has no particular application to the Church in the United States, where the old Canon Law of France and Spain is not in force.

THE IMPEDIMENTS OF FEAR AND CLANDESTINITY IN MODERN CANON LAW.

(ILLUSTRATED BY A CASE OF CONSCIENCE.)

A youth, who had been invited to stay with a family at a summer resort, by unguarded intimacy with the daughter of the house, seriously compromises himself and his friends, in such wise as to cause the parents to insist on the young man marrying the girl. The boy, a Catholic, refuses, but the influence of his own father is brought to bear on him, and he finally accepts a situation from which he cannot legitimately extricate himself.

As the girl in the case is a Protestant, and as there is not a resident priest in the place, the ceremony is performed before the local minister in presence of the parents of both parties. The young couple continue to dwell in the home of the girl; but it is remarked that they live in a continuous state of tension, neither of them speaking to the other without necessity.

Shortly after the young man's return to the city in the fall, and after his having secured a share of his inheritance from his father, he quietly departs to a distant place, severing all connexion with his espoused.

Some years later he meets a Catholic girl whom he wishes to marry. He goes to the priest of the town, explains to him the condition of affairs as stated above, and also that the woman whom he was forced to marry is still living. He wants to know whether he is free to marry again, since he thinks the first marriage could not have been valid.

I. PRINCIPLES INVOLVED IN THE CASE.

It is a case of fear having induced the young man to yield, against his inclination and will, to the pressure of the parents of both parties. There is also the question of clandestinity, in accordance with the law of the "Ne Temere". The priest's answer must depend on a proper estimate of the existence of these two impediments.

A. IMPEDIMENT OF FEAR.

In compendiums of moral theology and canon law it is stated as a principle that violence and fear are diriment impediments. The conditions of fear as a diriment impediment are commonly said to be: (1) the fear must be *grave,* on the part of the individual threatened, (2) the threat must come from an external free cause, namely, from a third person, (3) the threat must be unjust, (4) it must be brought to bear on a person with the object of forcing him or her into the marriage.

By what right or law does grave fear invalidate a marriage contract? Is this contract valid by natural right though the freedom of one or both contracting parties is impaired by threats so that they make the contract only to avoid the evils threatened? Is a marriage still invalid even though it be chosen as the lesser of two evils, as when, for example, a judge gives a young man who has sinned the alternative of either marrying the girl or being imprisoned?

These questions are of practical importance, for a priest engaged in our missionary ministry is liable to meet them frequently enough.

Our inquiry does not concern cases in which the violence brought to bear upon an individual is such that one is either physically forced to give a sign that will be construed as consent or where fear so upsets the mind that a fully deliberate human action is impossible. There can be no doubt about the invalidity of such a marriage.

The case of fictitious consent is likewise eliminated, for if it is sure that no real consent, such as is requisite to every bilateral contract, was given, the marriage is null and void. Fictitious consent is no consent.

The present case is one in which the threatened person is fully conscious of his action, keeps his self-control and does enter into marriage without pretence, though unwillingly and under protest.

The question then is narrowed down to this: *Is the injustice by which one is morally forced to consent to marriage sufficient to deprive the act of its validity?*

What is to be the answer in the light of natural law? By nature every human individual is free to marry or not to marry, free to marry a person of his choice. Injustice is done

if this freedom is interfered with by another. There is only one case in which natural liberty is forfeited in the marriage contract, and this is the act of freely promising the marriage. In such a case one has of his own accord assumed an obligation, and the promise can be enforced by lawful authority if the party in whose favor it was made can prove the same to the satisfaction of law.

No authority can justly infringe this liberty even in cases where there is question of sin between the parties. For, in the first place, if, as happens often enough, both parties are equally guilty, the crime being mutual, neither party is injured. Secondly, if the sin was committed only through violence of the young man, and injustice was therefore done, it does not follow that a judge has the right to impose the alternative of either marriage or prison. The injustice as such done to the innocence of the girl cannot be repaired. What the judge can do is to punish the crime by demanding satisfaction, such as a fine to be paid the girl for the possible temporal damages that may result from the crime. To demand marriage, even in case of the youth's inability to pay a heavy fine, seems to be neither a vindication of the crime, nor a suitable punishment, nor due restitution for possible temporal damages. That marriage is not of a nature to serve as punishment for crime hardly needs proof. It may be a hardship and a trial for the youth on whom it is imposed against his will, but that does not make it a suitable punishment. It might rather be considered as harmful to human society, and therefore as entirely unsuitable for punishment. That marriage cannot be imposed as a means of restitution is also apparent when we consider that restitution cannot be enforced under too great a sacrifice. No one will deny that the sacrifice of a man's liberty of choice in the matter of marriage is to be considered as an extraordinary one. In fact, if marriage were to be the punishment for the crime of immorality it should not be permitted in cases where a guilty person prefers it as a means of escaping other legal punishment. A heavy fine and imprisonment would be more truly a punishment.

What has been said will, I trust, demonstrate sufficiently that no matter for what reason one's liberty is infringed in regard to marriage, such threats and undue interference on

the part of any one are unjust and injurious, excepting in the case where one has freely promised marriage to another and for no valid reason delays or refuses altogether to fulfil his promise. In such cases the authorities may enforce the fulfilment of the promise. Whether even in this case it would be good policy on the part of the authorities absolutely to insist on marriage is a question, for the bond of marriage is too sacred to be forced upon any one, and its social consequences are too important to make it compulsory.

Not all the authors quoted as saying that such unjust interference with liberty does by natural law annul the contract, can be really said to favor my opinion, for some of them speak of cases which I have excluded from consideration, viz., where by confusion of mind, through violence and threats, a fully deliberate human action is not possible; under which circumstances any contract is null and void. I quote only such authors as declare marriage to be invalid on account of the grave injustice done to one or both parties through threats.

St. Thomas Aquinas [1] clearly states that consent extracted under grave fear invalidates marriage. Not only, says he, is such forced consent invalid by reason of positive law which declares such consent null and void (because it supposes that no sincere consent was given), but also because of the nature of the Sacrament of Marriage. Marriage represents the union between Christ and His Church, which union must come about by liberty and love, and not by force. St. Bonaventure's argument [2] is almost the same as that of St. Thomas.

Schmalzgrueber,[3] Reiffenstuehl,[4] and other commentators of canon law do not discuss the question from the standpoint of natural law, but argue from the Roman civil and the canon law.

Following the lines of argument of St. Thomas and St. Bonaventure, it may be said that the nature of the marriage contract and especially the aspect of the sacrament in this contract forbid a forced union. Even apart from the sacrament, marriage in its very nature is a contract entered into by the

[1] Suppl. tom. XII, q. 49, article III.
[2] Lib. IV Sent. dist. XXIX q. I.
[3] *Jus Ecclesiast.* Tom. IV. pars I. tit. I. no. 392 seq.
[4] *Jus Can. Univers.*, tom. IV. tit. I. de Spons. et Matrim. no. 325 et seq.

medium of love; and it is a contract higher and greater than any other contract between human beings. There are, however, authors like Sanchez who defend the validity of such marriages from the point of natural law. They seem to conclude that every contract made with knowledge and advertence is valid because the essentials of the *actus humanus* are there, even though one consented on account of fear; for as long as one has given consent he is held to his action by natural law. The equivocation in this argument can hardly escape anyone who reflects on the matter, although this is not the place to enter upon a discussion of the question.

B. LAW OF THE CHURCH ON THE IMPEDIMENT OF FEAR.

The Decretum Gratiani [5] has a case on the impediment of fear that is of interest. The decision is ascribed to Pope Urban II (1088-99). The case referred to the Pope for decision relates that a young girl had been espoused to some prince under tears and protests. The girl's parents are also said to have been against the marriage to the prince. The Pontiff holds that by canon and civil law alike such espousals are not approved, and that if the girl refused to live with the prince, the Papal Legate is to declare that she is free to marry again. Another case of Gratian,[6] which is said to have been proposed to the same Pope, states that a certain man had promised a soldier to give him his niece in marriage. She however set herself positively against the proposed marriage. The man wants to know whether he can make the girl consent to the marriage. The Pope answers that if the girl persists in her opposition to the soldier, he should not get her in marriage, for they whose bodies become one should be one also in soul.

At what date the law of the Church first declared that gravely unjust restraint of liberty in marriages makes the contract void, is impossible to ascertain. This much, however, is sure, that the Church was instrumental in asserting the natural rights of individuals against the absolutism of parental authority, as practised especially in regard to the marriages of daughters by their parents, under heathen civilization.

[5] Causa XXXI, q. 2, cap. 1.
[6] Causa XXXI, q. 2, cap. 3.

It was only to be expected that the Church would establish the impediment of fear for the protection of liberty. The Roman civil law provided for contracts in general by rescinding the same if they had been forced upon anyone through injustice. In the Christian view of marriage there was no possibility of rescinding the marriage contract once it had been validly made. A law had therefore to be passed that would make such marriages invalid from the beginning. There must have been legislation to that effect before Pope Urban II, as he, in the decision quoted above, refers to canon law already established. What was done in such cases in the first centuries of the Church is not known. In the Decretals of Pope Gregory IX [7] we have a case where the parents gave their daughter to a man against her express will. She had to submit, but remained stubborn in her opposition to the man, and would have nothing to do with him. At last the man let her go and married another woman, and the girl another man. The Pope decides that if the girl was separated by the ecclesiastical court from the man to whom she had been given by the parents, the second man was to consider her as his lawful wife.

The following chapter [8] of the Decretals has a still clearer decision by the same Pope. It reads as follows: "As there is no consent where fear or force intervenes, it is necessary that where consent of someone is required the matter of fear must be excluded. Marriage, however, is contracted only by consent and when the consent is doubted it must enjoy full freedom. Wherefore the mind of the one in question must be investigated in order that a person may not through fear say that he is pleased with what he hates, and the sad consequences follow which are wont to come from marriages entered into against one's will."

The Council of Trent [9] enjoins upon magistrates and temporal princes under pain of excommunication, to be incurred by the very fact, not to force their subjects or others, by threats or punishment, to marry against their will; and not to interfere in any way, *either directly or indirectly,* with the liberty of marriage.

[7] Book IV, Tit. I, Chap. XIII.
[8] Ibid., Chap. XIV.
[9] Sess. XXIV de Ref. Matrim., cap. IX.

This law of the Council of Trent confirms what I have said above, namely, that no secular court has the right to force a marriage, though it be by giving the alternative of either marriage or punishment in prison, for the words of the Council forbidding any interference with the freedom of marriage are absolute.

There is an Instruction of the S. Cong. of the Propaganda [10] to the Bishops of the United States on the manner of procedure in marriage cases claimed to have been invalid on account of some diriment impediment. In this Instruction we have an illustration of the mind of the Church on marriages contracted through fear. It is there stated that grave fear does annul marriages provided the party who suffered such injustice can prove the same. The gravity of fear is to be taken relative to the condition of the person threatened. Some examples are given in § 37. They are: expressions of violent indignation, threatened privation of inheritance, and especially when bodily injury is added by the party trying to force the marriage.

There is one more important point to be considered. Does a marriage entered into under the protests of the party threatened, yet with all necessary formalities, become valid in the course of time by subsequent peaceful cohabitation? It is a principle of canon law that what is invalid from the beginning cannot become valid (of itself) in the course of time. Nevertheless if the person injured both know of the invalidity, and had an opportunity to have the marriage formally annulled in the bishop's court, yet had still continued to live in marriage peacefully for a considerable time, neither of the parties would probably be admitted to plead nullity of marriage on the ground of the impediment of fear. In cases however where the injured party either did not know of the nullity of the marriage, or no opportunity was given him to bring it before the episcopal curia, no length of time would deprive the injured party of his right to plead the nullity of the marriage.

Canonists commonly hold that, where the case of fear is publicly known, all the formalities of marriage must be re-

[10] *Collectanea de Prop. Fide*, Vol. II, No. 1587; also App. of the Decrees of III. Plen. Council of Balt.

peated if the injured party is willing to live in marriage afterward with the party he or she was forced to marry. In case the impediment is occult, and the formalities demanded (formerly by the Council of Trent; now by the decree "Ne Temere") were complied with in the beginning, the marriage can be made valid privately, after the unjust threats have ceased, by actual marriage intercourse, with the intention on the part of the injured party to ratify the consent originally given under restraint of liberty.

C. THE IMPEDIMENT OF CLANDESTINITY.

Supposing that the impediment of grave unjust fear could not be proved in our case, would the impediment of clandestinity make the marriage invalid?

The decree "Ne Temere" (Article III) invalidates all marriages since 19 April, 1908, not contracted before a pastor, within the limits of his parish, and two witnesses. This is so essential that without a priest entitled to witness marriages no Catholic can validly enter into marriage as far as the Church is concerned. Only two exceptions are made in the decree. One of these refers to marriages contracted in danger of death (in which case any priest can assist, provided, of course, that there is no time to get delegation from either the bishop or the pastor of the place). The law of the Church empowers any priest to assist at the marriage, if either party is in danger of death, in order to provide for the relief of conscience. The case is analogous to the law which gives any priest in any part of the world jurisdiction to hear the confession of a dying person, and so really can hardly be called an exception to the general principle that marriage must be contracted in the presence of a priest duly authorized, for law authorizes him for this special case. The other and the only real exception, in which private marriage without the presence of any priest is considered valid, is stated in Article VIII of the "Ne Temere". Then the following conditions however must be verified in order that the private marriage may be valid: (1) when there is no priest entitled to witness marriages in the place or district; (2) the priest must have been absent for one month, i. e., thirty days; (3) and cannot be reached without great difficulty; (4) two witnesses must be

present. It does not suffice, therefore, that the pastor of a town or village or the priest in charge of some mission station is absent at the time the parties wish to marry. He must have been absent for thirty days and it must be very difficult to reach either him or some neighboring pastor. No matter how many other priests there may be, e. g., in a summer resort, none of them can validly assist, unless he has been delegated either by the pastor of the place or by the local Ordinary.

The greatest difficulty in this question of marriages without the presence of a priest lies in this, that the validity of marriage depends on a moral impossibility of the parties to reach the priest. How vague the notion of what constitutes a moral impossibility is, no one at all familiar with moral theology will fail to see. The difficulty was realized immediately by men interested in the Decree, and Rome has been asked repeatedly for a more definite rule. The nature of the case is such, however, that the impossibility of reaching the priest can hardly be determined any more exactly than that it must require an extraordinary effort to reach the priest. In this sense the S. Congregation answered, saying that great inconvenience to reach a duly authorized priest would allow parties to marry without a priest, provided the same inconvenience had lasted for an entire month. No set number of miles between the parties and the residence of the next priest can be laid down as a general rule. It will depend mostly on the conditions of the place and the means of conveyance. Then comes the question of poor and rich, of people in good health and those who are ailing. For one class the distance may be easy to cover; for the other it may be either impossible or very difficult. In other obligations, like that of hearing Mass on Sundays, we take account of the circumstances of the individual in judging whether great inconvenience exists and therefore also an excuse from the obligation. Can we in this case apply the same rule? If not, why do we not simply speak of a physical impossibility of reaching the priest; for if rich and poor, the sick and those in good health, are all to have the same rule applied to them, as some expositors of the "Ne Temere" imply, then nothing short of a physical impossibility will ever permit people to marry without the presence of a priest. It would be desirable to have more light on this question, for it

is a very practical one with us owing to the fact that in many of our States priests are few and far between.

In the United States it is important to ascertain in all cases where and under what circumstances the parties who come to the priest with doubts as to their marriage, were married. This is important for any pastor in the country as well as in the city, for the traveling habits of our people are well known and people from the most distant States in the West and South may at any time be met in the large cities of the East, and the reverse.

Among the many cases that might occur to raise the question of validity regarding a marriage without the assistance of the priest the following is somewhat puzzling. There is a pastor in a certain village having charge also of a small mission; and there is not another priest within miles of the place. The pastor becomes dangerously ill and lingers between life and death for several months. The bishop hears of the case, but has no other priest to send. It is out of the question that the priest can be approached about parish affairs. Can marriages in such cases be contracted privately, or even before a justice of the peace? I would say that a priest who is physically unable to attend to any part of his pastoral office is not to be considered as being there as pastor. In any case the words of the Decree, "the pastor or delegated priest cannot be had", for assistance, seem to be verified here.

II. Application of the Principles to the Case.

What is the priest to do in the case given above? He is undoubtedly willing to help those who call upon him in their troubles of conscience, whether this be in the confessional or out of it. Having in mind the principles just explained, he will first inquire whether grave, unjust fear can be actually shown to have existed; whether there were threats of a serious character sufficient to intimidate any man, such threats as expulsion from the family and privation of inheritance; for, though the priest cannot decide the validity or invalidity of a marriage already contracted, but must refer the case to his bishop, he must give the bishop a clear and as far as possible a perfect view of the case, so that the latter may be able to judge whether a trial for invalidity will be of any avail.

The second point to inquire into is the fact of the party having been married without the presence of a duly authorized priest. If the marriage was contracted in 1908, it is important to know the date. A case happened to the writer of these lines in which marriage had been contracted without the priest on 20 April, 1908, that is, just a day after the Decree had gone into force. This made the marriage invalid in the eyes of the Church. If the marriage had been contracted prior to 19 April, 1908, the only chance of having it declared null would rest upon proving the existence of grave, unjust fear in the case. Assuming the date to have been settled, the first trial is held at the diocesan court. The manner of procedure is outlined in the above quoted Instruction of the S. Inquisition. If the bishop decides on the nullity of the marriage, the defender of the bond of matrimony has the duty, in this, as in most trials of marriage cases, to appeal to a higher court, which would be that of the archbishop. If the archbishop likewise decides that the marriage is null, then the parties are free. Two favorable sentences are required in most cases to free the parties from the first marriage contract made invalid on account of a diriment impediment.

Assuming that the marriage had been entered into on or after 19 April, 1908, there is good hope that the invalidity can be established without much difficulty. When this has been done to the satisfaction of the episcopal curia, the case can be settled immediately by the bishop, and there is no need of a second trial, as the S. Congregation of the Holy Office [11] has decreed that in cases of clandestinity one trial and one sentence of nullity is sufficient.

The priest who is consulted must guard against a too hasty concluding that the marriage is null because it was contracted before the minister of some non-Catholic denomination. For, suppose the priest who had charge of the summer resort had for one reason or another been unable to visit the place for a time, and there was no one attending in his stead. In that case it would be important to ascertain whether the priest had been absent for fully a month, and also to know how far away the next pastor lived and whether the latter could have been

[11] June 5, 1889, in Collectanea S. C. de Prop. Fide, No. 1706.

reached without great inconvenience. A new difficulty presents itself in case of the absence of the priest in charge for a month, if either he or another priest entitled to witness marriages could have been easily reached. The young man wanted by all means a Catholic priest, but as the priest in charge was not there and the parents of the girl insisted upon immediate marriage, he was not permitted to call the next pastor and marriage was contracted without a priest. Setting aside for a moment the question of fear, and supposing that the young man had been perfectly satisfied to marry the girl, though not in such haste, would the marriage still be valid, from the fact that, on account of the opposition of the parents, the young man could not secure the assistance of the priest at his marriage. I do not believe that the Church would acknowledge as valid a private marriage under the circumstances.

All things considered I think the priest who was consulted can hold out good hopes to the young man. If both impediments, that of grave unjust fear and that of clandestinity, are found in the case, the ecclesiastical court could certainly take up for trial the easier of the two, which would be the impediment of clandestinity as understood by the "Ne Temere". In that case one trial and the declaration of nullity by the bishop would leave the young man free to marry again.

STANISLAUS.

ANENT THE SUBJECT OF VASECTOMY.

It may seem to some of our readers that the subject of Vasectomy has been discussed in these pages *ad nauseam,* and we quite sympathize with the feeling. Nevertheless we must return to the topic, since the REVIEW is practically the only suitable medium through which the matter can be discussed. Moreover the fact that some of our ablest theologians and physiologists have deemed it not only expedient but necessary to keep up the discussion, must be taken as evidence of its actual importance. The pastor or the confessor who is expected to direct the conscience of the laymen of his parish, be they physicians, jurists, or officials of reform institutions, not to speak of the infirm subjects directly concerned in the moral legality of the operation, will certainly be consulted

for authoritative direction; and the priest in turn expects to find the answer to his doubts from the disciplinary tribunal of the Church, so as to act promptly and avoid needless scruple. To obtain a decision which is authoritative it is necessary to collate all the data upon which a correct judgment must be based. That this is by no means easy is plain from the diversity of opinion expressed by theologians of repute in the present case. The REVIEW is solely concerned with the recording of these opinions in order that they may serve the moral theologian in his practical decisions.

At present the discussion is between Father Ferreres (his article is published at his special request in this issue [1]) of the Society of Jesus, whose works in Latin and Spanish have given him the reputation of being the ablest theologian in Spain, and Dr. O'Malley, in whom Father Ferreres recognizes one of the chief medical authorities on the subject under discussion, and against whom principally he directs his criticism. On Dr. O'Malley's side is moreover Fr. Gemelli, priest and physician, to whose *Quaestiones Theologiae Medico-Pastoralis* we have referred repeatedly in these pages.

Dr. O'Malley holds:

1. that the effects of Vasectomy and of what, in medical terminology, is known as permanent double occluding epididymitis, are absolutely identical;

2. that the effects of Vasectomy and the effects of the condition found in eunuchs are altogether different; and

3. that, since the Church has not included among the impediments of marriage, as an *impedimentum impotentiae,* the above-mentioned permanent occluding double epididymitis (which latter she considers simply sterility), it follows,

4. that Vasectomy does not create an *impedimentum impotentiae* in the canonical sense.

Father Ferreres, on the other hand, maintains:

1. that the effects of Vasectomy are identical with those found in the eunuch, who is considered canonically impotent;

2. that the fact that nothing comes from the testicles in Vasectomy is in itself proof of impotence in the canonical sense.

[1] The paper appears also in the Spanish theological periodical, *Razón y Fe.*

In other words, he denies that there is any such condition as permanent double occluding epididymitis; and he seeks to substantiate his argument by reference to medical authorities who state that *usually* double occluding epididymitis is not permanent. For the rest, his argument is contrary to the consensus of modern medical science.

Father Ferreres moreover appears to question the truth of the assertion of Father Gemelli who states that he has repeatedly restored without difficulty the function of the vas after Vasectomy, thus making the supposed *impedimentum impotentiae,* if it could exist at all, a mere temporary condition.

We understand from Dr. O'Malley that Father Gemelli, who has left Florence and is at present engaged at the University of Bonn, on some problem in experimental psychology, has promised to give a fuller report in the REVIEW of his conclusions in the matter.

DE VASECTOMIA DUPLICI.

I. RATIO SCRIBENDI.

1. Quum quaestio de vasectomia gravissima sit, ita ut sperare liceat brevi SS. Congregationes judicium suum hac de re esse laturas, nihil mirum est novos edi quotidie articulos circa hanc materiam; ideoque et nos iterum scribere hac de re cogimur ut clarius veritas in dies pateat.

2. Inter auctores, qui de hoc argumento scripsere, nobilem meretur locum Dr. Medicus O'Malley, utpote qui quaestionem chirurgicam ac physiologicam in bono satis lumine sub aliquo respectu collocaverit, quamvis dolendum sit quod rem canonicam non bene perspectam habeat.

3. Ideo necessarium aliquot abhinc mensibus putavimus observationes quasdam conscribere in ipsius articulos. Nostris observationibus respondit ipse clariss. O'Malley, qui praeterea novum etiam articulum conscripsit, cui titulus *Inseminatio ad validum matrimonium requisita.*[1]

4. In haec igitur nova praeclari Doctoris scripta novas etiam nos observationes edere opportunum duximus.

[1] ECCLESIASTICAL REVIEW, vol. 46, pp. 219 seq., 322 seq.

II. Praenotanda.

5. Verum ut clarius hac in re procedatur, in antecessum notare oportet Ecclesiam numquam interdicere matrimonium propter impotentiam, nisi de ipsa impotentia certo omnino constet.

6. Si constat certo de impotentia perpetua et antecedenti interdicit matrimonium nec permittere illud potest, quum evidenter constet matrimonium esse nullum jure naturae, ideoque illam conjunctionem esse plane illicitam.

Si certo non constat de impotentia, permittit matrimonium, quia possidet jus naturale ad matrimonium, ideoque Ecclesia praesupponit potentiam, nisi contrarium demonstretur. Cfr. Card. *Gasparri,* De matr., n. 262; *Rosset,* De matr., n. 2.426; *Wernz,* Jus Decretal., vol. 4, n. 216, nota 13; *Gury-Ferreres,* Comp. Theol. mor., vol. 2, n. 789.

7. Et hoc est maximum discrimen quod intercedit inter eos de quibus certo constat non emittere nec posse emittere verum semen, et alios de quibus hoc certo non constat. Quod prae oculis in hac disputatione semper habendum est.

III. Impotentia Vasectomiaci probatur evidenter ex Constitutione Sixti V, et ex Doctrina Communi.

8. His igitur praesuppositis, disputatio nostra in praecedentibus articulis [2] ad duo praecipua capita devolvebatur, nempe ad impotentiam canonicam vasectomiaci quatenus talis, et ad possibilitatem vel impossibilitatem reparandi effectus vasectomiae.

9. In puncto primo impotentiam canonicam vasectomiaci hoc pacto probabamus. Qui nihil emittit nec emittere potest elaboratum a testiculis, nequit emittere verum semen, ideoque impotens est sensu canonum, ita ut si haec conditio sit natura sua perpetua et antecedat matrimonium, reddat ejus matrimonium nullum et irritum. Atqui vasectomiaci quatenus tales nihil emittunt nec emittere possunt elaboratum a testiculis. Ergo sunt impotentes sensu canonico, ideoque si haec conditio sit perpetua et antecedat matrimonium dicendi sunt ita impotentes sensu canonico ut nequeant validum inire connubium.

10. Propositio minor constat ex ipsis terminis, ideoque a nemine negatur nec negari potest.

[2] *Razon y Fe,* vol. 28, p. 374; vol. 29, p. 229; vol. 31, p. 495; vol. 32, p. 222.

11. Propositionem majorem probavimus ex Constitutione Sixti V. et ex communissima doctrina canonistarum et theologorum. Cum igitur agatur hic de quaestione canonica, res videtur extra dubium posita. Unde tota quaestio proprie devolvitur ad caput secundum, i. e. ad possibilitatem vel impossibilitatem reparandi effectus vasectomiae.

12. Nihilominus Dr. O'Malley conatur probare ad validitatem matrimonii, seu ut quis sit potens sensu canonico, sufficere ut possit penetrare vaginam et in ea emittere liquorem elaboratum a vesiculis seminalibus, a glandula prostatica, a glandulis Cowper et Littre: quia hic liquor, ait ille, est verum semen etsi sterile.

13. Sed Const. Sixti V. aperte dicit eunuchos et spadones utroque testiculo carentes, qui cum mulieribus se commiscent (ideoque possunt penetrare vaginam) et humorem forsan quemdam similem semini effundunt (nempe liquorem elaboratum a vesiculis seminalibus, etc.), esse impotentes sensu canonico, ita ut nequeant contrahere validum matrimonium. Cfr. *Razón y Fe,* vol. 31, p. 499, n. 23.

14. Et ratio a Papa allegata ea est, quia certum ac manifestum est eos verum semen emittere non posse, quia humor ille quem forsan emittunt, non est verum semen sed aliquid simile semini, ad generationem et matrimonii causam minime aptum.

IV. Haec Doctrina non bene impugnatur a Dre. O'Malley.

15. Argumentum hoc validissimum conatur impugnare Dr. O'Malley supponendo: 1.° eunuchos utroque teste carentes neque posse penetrare vaginam neque emittere liquorem illum, quem emittunt vasectomiaci, et Papam loqui de humore illo dubitative ut patet ex verbo *forsan* ab ipso adhibito; 2.° posse eunuchos penetrare vaginam in eaque emittere liquorem aliquem, pertinere ad sententias poetarum et moralistarum, non ad veram medicam doctrinam; 3.° ad solos moralistas et canonistas spectare vocare falsum semen illud quod non elaboratur testibus; 4.° quum spermatozoida non fuerint cognita nisi anno fere 1677 ideoque fere centum annis post Const. Sixti V, non potuit hic Papa distinctionem proponere inter verum et falsum semen.

16. Ideoque non esse intelligendam Const. Sixti V. sensu a nobis et ab omnibus theologis et canonistis explicato.

17. Verumtamen etiam si haec ei permittantur, adhuc argumenti vim ipse evadere non potest, quia verba Constitutionis hunc saltem sensum haberent: Eunuchos utroque teste carentes, quamvis possint penetrare vaginam et emittere humorem illum similem semini, esse impotentes. Ergo idem judicandum esset de vasectomiacis, quia "certum ac manifestum est eos verum semen emittere non posse."

18. Dr. O'Malley indicat humorem de quo hic loquitur Papa non esse ejusdem rationis ac est ille emissus a vasectomiacis, sed hucusque nec ipse nec ullus alius potuit assignare discrimen inter utrumque, quia revera discrimen intercedit nullum.

V. Ex Doctrina Clarissimorum Medicorum probatur Eunuchos habere Potentiam coeundi et emittendi Falsum Semen.

19. Age vero, non modo moralistae sed etiam medici eximii quorum plures adhuc vivunt ut *Bergmann, Surbled, Millant, Zambaco* et *Blanc,* tenent eunuchos plures, quibus in adulta aetate uterque testiculus operatione chirurgica ablatus est, posse membrum erigere et ejaculare liquorem illum qui elaboratur a glandulis prostaticis, cowperianis, etc., seu qui emittitur in distillatione, i. e., quem emittunt vasectomiaci.

20. Sic enim praeclari medici germani *Capellmann* et *Bergmann,* in egregio opere Medicina Pastoralis (in sextadecima editione germanica an. 1910) explicite testantur: (*a*) eunuchos aliquoties posse copulam perficere cum completa utriusque partis voluptate venerea; (*b*) eunuchos in hac copula ejaculare liquorem illum emissum a glandula prostatica, etc.; (*c*) hunc liquorem non esse verum semen; (*d*) ideoque talem copulam esse natura sua ineptam ad generationem.[3]

[3] Eunuchus kann unter Umständen ebenfalls die copula ausführen und zwar mit voluptas venerea für beide Teile. Bei dieser copula wird aber kein semen ejakuliert (sondern nur Sehleim der Prostata, etc.); daher ist diese copula natura sua nicht zur Zeugung geeignet.

Pastoral-Medizin von *Dr. C. Capellmann,* Königl. Preuss. Sanitätsrat, Ritter des päpstl. Gregoriusordens-Sechszehnte umgearbeitete und vermehrte Auflage-Herausgegeben von *Dr. W. Bergmann*—Mit kirchlicher Druckerlaubnis. Aachen 1910.

21. Eamdem plane doctrinam tradit Dr. *Millant* (Richardus) opere inscripto *Les eunuques à travers les âges* (Paris, 1908), p. 288, ubi plurima refert exempla [4] non modo antiqua sed etiam recentiora.

Idemque docet Dr. *Zambaco* (Demetrius) in opere recentissimo cujus titulus est *Les eunuques d'aujourd'hui et ceux de jadis* (Paris, 1911), pp. 96-97.[5]

Inde est cur ad invigilandum mulieribus non adhibeantur jam spadones, sed alii eunuchi quibus non modo testes sed etiam virile membrum fuerunt penitus ablata. *Ibid.*, p. 91.

Et notetur utrumque hoc opus esse de speciali hoc argumento et Drem. *Zambaco* non modo per quindecim annos medicinam exercuisse Parisiis sed etiam per multo plures Constantinopoli ubi innumeros castratos vidit, ut ipse testatur. *Ibid.*, pp. 14, 17, 87, 91, 125, 141, 147, 187.

22. Ipse *Le Dentu,* quem in praecedentibus articulis citabamus, non modo ex classica ac medica litteratura, sed *ex propria medica experientia* doctrinam de potentia eunuchorum coeundi et etiam ejaculandi tuetur.

[4] Ainsi, des eunuques qui n'auront pas été privés du membre viril pourront encore accomplir un simulacre de coït et éjaculer un liquide qui, bien entendu, n'est pas du sperme, mais le produit d'elaboration des glandes prostato-uréthrales.

Calien n'ignorait pas cette particularité, et l'on cite des exemples nombreux de faits de cette nature. Les observations scientifiques ne manquent pas non plus: à la Société d'Anatomie de Bordeaux, Princeteau a signalé le cas d'un jeune homme de dix-neuf ans ayant subi une castration double pour lésions tuberculeuses et qui, à un an de la, se vantait d'accomplir le coït comme auparavant. . . Godard ne parle-t-il pas d'un eunuque qui tenta de violer la femme d'un mécanicien, après l'avoir courtisée assidûment? Enfin Franck assure que dans une ville qu'il se dispense du reste de nommer, quatre castrats pervertirent à ce point les moeurs des femmes que la police fut contrainte d'interposer son autorité pour faire cesser des scandales sans précédent.

[5] Les spadones sont des eunuques dont on a extirpé les glandes séminales, après avoir incisé le scrotum ou bien dont on a tranché par un coup de rasoir, à la fois, le scrotum et les testicules. Dans ces cas, le phallus persiste et les tentatives de rapprochements sexuels peuvent aboutir à des satisfactions mutuelles, bien que stériles.

C'est précisément à cause de ce résultat négatif que les nobles romaines recherchaient autrefois les spadones pour leurs ébats lascifs, sans compromission consécutive.

Dans ces cas, il y a tout de même éjaculation, mais elle est constituée par le liquide prostatique mêlé au produit de sécrétion des autres glandes accessoires de la génération. L'orgasme se termine donc par une expulsion quasi-voluptueuse qui est une véritable fiche de consolation. Il paraîtrait que le partenaire n'est frustré d'aucune des sensations inhérentes à l'acte physiologique.

Ainsi que les Romains, les Byzantins se servaient de spadones.

Id ipsum docet passim, v. gr., 92, 116, 122, 123, 184, 217, 225.

Testatur enim: 1.°, se cognovisse virum cui imprimis unus testiculus ablatus fuerat et post aliquot annos alter etiam fuerat amputatus, et qui nihilominus copulam perficiebat sicut antea; 2.°, habere observationes completas ecclesiastici cujusdam qui sibi, in juventute sua, duplicem fecerat castrationem, et post annos triginta a duplici peracta castratione adhuc experiebatur erectiones nocturnas, quamvis non perveniebant usque ad ejaculationem.

23. Ex quibus factis et ex aliis plurimis inferebat *Le Dentu* hanc conclusionem, scilicet, eunuchos castratos in adulta aetate etsi necessario sint steriles, frequenter tamen manere aptos ad coeundum.[6]

24. Cum in secundo casu dicit erectionis non pervenire ad ejaculationem, plane subindicat in priori non modo adfuisse copulam sed etiam ejaculationes humoris illius distillationis proprii, ut in vasectomiacis. Quod in secundo casu erectiones darentur probat potentiam erigendi et consequenter potentiam penetrandi vas femineum; quo vero erectiones de facto non pervenerint usque ad ejaculationem, non probat ejectionem liquoris prostatici fuisse impossibilem si ille usus fuisset copula, etc.

25. Hoc factum potentiae eunuchorum ad coeundum plene vidimus testatum in classicis latinis. Horum testimonium contemnere videtur O'Malley, sed perperam quum illud admittant celebriores medici ut *Zacchias, Le Dentu, Millant, Zambaco, Surbled*[7] et quotquot nullo ducuntur praejudicio.

[6] "J'ai vu il y a quatre ans, en 1865, dans le service de M. le professeur Richet, un homme qui avait subi plusieurs années auparavant l'ablation d'un testicule; une orchite chronique força à enlever le second. M. Richet a revu cet homme en 1868; rien de nouveau ne s'était produit chez lui, et il a affirmé que le coït lui était aussi facile qu'auparavant.

"Je possède l'observation complète d'un ecclésiastique qui s'est fait lui-même dans sa jeunesse, il y a près de trente ans, une double castration; or, d'après les renseignements tout récents que je tiens de lui, bien qu'à la suite de la deuxième opération il ait recouvré un calme à peu près complet, il a encore de temps à autre des érections nocturnes qui n'aboutissent jamais à l'éjaculation. La barbe est restée intacte et la voix n'a pas changé.

"De ces faits et de bien d'autres, on peut conclure que si les eunuques châtrés dans l'âge adulte sont forcément stériles, ils restent très-souvent aptes au coït. . . ." (Les anomalies du testicule, l. c., p. 97.)

[7] "Elle (la castration) s'appliquait généralement aux jeunes enfants, quelquefois presque après la naissance; mais un joir vint où la sensualité, par un raffinement cruel, fit choisir des jeunes gens pubères.

"Les malheureux eunuques, hommes incomplets arrêtés dans leur développement, étaient condamnés au pire des esclavages: de plus en plus nombreux

Agitur enim de re tunc publica et passim cognita, de qua doctus quilibet testari poterat etsi medicus non esset. Hinc Sanctus Hieronimus dicit *delicias matronales* facere quosdam eunuchos (In Matth., l. III, c. 19: *Migne,* vol. 26, col. 135), et hoc *ad securas libidinationes,* i. e. ut libidini indulgeant quin matres fiant, ut notat Martialis.

26. Et bene notandum est hic sermonem non esse de cryptorchidis, nec de eunuchis natis, sed de eunuchis factis per amputationem utriusque testiculi ut patet ex Martiali, ex Zambaco, ex Le Dentu, etc.[8]

27. Quod si tempore romanorum, et tempore Sixti V, et saeculo XIX dum scribebat *Le Dentu,* eunuchi plures quibus in adulta aetate uterque testis ablatus per amputationem fuerat, retinebant potentiam coeundi, eamdem et nunc retinerent, quum humana physiologia non mutetur.

28. Etiam doctissimus medicus *Dr. Blanc* in epistola ad nos data die 30 Maji 1910, docet castratos in adulta aetate retinere complures, potentiam *coeundi,* sive penetrandi vas femineum, quam non retinent illi quibus in pueritia uterque testis amputatus fuerit.[9]

dans une société sans mœurs et sans Dieu, ils servaient à toutes les passions lascives. *Inter foeminas viri et inter viros foeminae.*

" Les Romaines surtout, lassées des manœuvres abortives, les recherchaient avidement pour se donner le plaisir sans la fécondité, *ad securas libidinationes,* dit énergiquement saint Jèrôme. Les poètes du temps notent également l'intention criminelle de ces femmes dépravées. . .

" Les mêmes auteurs accablent des traits de la satire les femmes qui ne craignent pas alors d'épouser des eunuques; mais ces unions, tout illicites qu'elles soient, n'ont rien qui surprenne après les scandales signalés plus haut.

" Ces scandales devinrent tels que les empereurs Domitien et Nerva se trouvèrent dans l'obligation de sévir et portèrent édits pour interdire la castration. Malheureusement, sous l'action des mauvaises mœurs, la loi tomba vite en désuétude, et les excès se multiplièrent." *Surbled,* Célibat et mariage, pp. 206, 207; Paris, 1900.

[8] Quod Dr. O'Malley ait: " Ille medicus (scilicet Le Dentu), Pater Ferreres aliique solent Chryptorchidas perperam habere pro eunuchis natis seu congenitis," nec Dr. probare poterit nec verum est. Nos loquuti sumus de eunuchis factis in adulta aetate per ablationem utriusque testiculi.

[9] " Una cosa será si se extirpan los testiculos en la niñez y otra si se castra à un adulto; los primeros llegan á la impotencia (*coeundi*) muchas veces y á la extinción de todo deseo venéreo (no siempre); pero los últimos, ó sea los adultos, si á veces llegan después de un periodo á la pérd da de la potencia y del apetito sexual, no seule ocurrir siempre; ni cuando ocurre se peude evitar un periodo de exaltación genital que precede á la extinción del apetito. Como el apetito genital parece regido por un centro tuido, no le han de extirpar los leseos al extirparle los testiiculos."

29. Unus ergo videtur esse O'Malley qui hanc potentiam eunuchorum neget. Ipse vult afferre in suum subsidium *Curran* (*Provincial Medical Journal,* Leicester, April, 1886), *Cheevers* (*A Manual for Medical Jurisprudence in India*) aliosque hujusmodi commentarios ac libros (ECCLESIASTICAL REVIEW, Febr., 1912, p. 22).

Horum tamen verba ipse non adducit, nec praedicti auctores videntur tueri singularem opinionem illius.

Certe nos non legimus haec scripta *Curran* et *Cheevers.* Petivimus quidem ea a diligentissimo bibliopola Londinensi, qui dixit ea in Anglia non prostare venalia.

Rogavimus amicum Washingtoniensem ut ea nobis quaereret et emeret, sed nec ea venalia reperire potuit in Statibus Foederatis Americae Septentrionalis. Verum ille amicus optimus, Professor doctissimus, in civitate Washingtoniensi invenit memorata scripta in copiosissima *The Medical Library of the Surgeon General's Office, Washington, D. C.* et in epistola ad nos data 9 Octobris 1912, testatur se ibi legisse praedicta scripta et in illis nihil omnino reperiri quod contradicat nostrae huic doctrinae, et ait praeterea *Curran* loqui de castratis quibus non modo testes ablati sunt, sed etiam virile membrum. Planum quidem est hujusmodi castratis non posse penetrare vaginam ideoque neque in illam emittere praedictum liquorem; sed de his non erat quaestio, ut est nimis evidens.

VI. MEDICORUM DOCTRINA PROBATUR A VASECTOMIACIS NON EMITTI VERUM SEMEN.

30. Quod autem liquore ille emissus in distillatione, qui scilicet nihil continet elaboratum a testiculis sed producitur a glandulis Cowper, a glandula prostatica, ab uretra et a vesiculis seminalibus (nempe liquor unicus quem emittere possunt vasectomiaci), non sit verum semen, prout requiritur in copula canonice *per se apta* ad generationem, non modo est doctrina omnium canonistarum et moralistarum, ut demonstravimus in articulis praecedentibus, sed etiam quam profitentur medici praeclarissimi.

31. Sic enim hanc doctrinam exponebat saeculo XVII clarissimus ille Medicus-Legista, *Zacchias,* Questiones medico-legales, lib. 2, tit. 3, q. 9, n. 13 (Lugduni, 1701, p. 200, col.

2): "Licet autem ex iis (eunuchis), qui concumbunt, semen non emittant, tamen voluptatem aliquam coëuntes experiuntur: ut qui seminis vice viscidum quemdam humorem non sine voluptate in coitu excernant. Gal. de usu part., lib. 14, c. 10, class. 1."

32. Eamdem doctrinam tenent citati medici germani *Capellmann* et *Bergmann* in memorato opere inscripto Medicina Pastoralis (edit. citata, p. 155, 156) ubi docent: (*a*) in distillatione emitti liquorem productum a prostata, a membrana uretrae, etc.; (*b*) hunc liquorem *nihil habere commune* cum *semine;* (*c*) hunc liquorem posse emitti etiam ab ipsis eunuchis.[10]

33. Idipsum docet laudatus medicus *Dr. Blanc* et *Benet* apud eph. *Las Ciencias médicas,* vol. 15, p. 73, nota, ubi impugnans hac in re doctrinam Dris. O'Malley[11] docet nullo modo, nisi verbis abuti velis, posse vocari verum semen liquorem illum qui emittitur a canalibus deferentibus, vesiculis seminalibus, etc., quique nihil continet elaboratum a testibus qui soli verum semen producunt, i. e. semen alio liquore non dilutum. Addit liquorem de quo loquitur *O'Malley,* esse tantum vehiculum veri seminis.

Insuper p. 80, cum retulisset verba Dris. O'Malley ubi liquorem emissum a vasectomiaco vocat "semen genuinum sed sterile" illum reprehendit Dr. Blanc quasi volentem ludere verbis.[12]

[10] "Die Moralisten handeln unter dem Abschnitt 'Pollutio' mit Recht auch über die sogenannte 'distillatio.' Die distillatio ist das Ausfliehen einer schleimigen Flüssigkeit aus der Harnröhre. Diese *Flüssigkeit ist das Produkt der Vorsteherdrüse (prostata) und der Schleimhautdrüsen der Harnröhre. . . . Die distillatio hat nichts gemein mit dem semen,* wenn sie allein auftritt. Findet sich semen bei dem Vorgang, so handelt es sich immer um eine pollutio, niemals um eine distillatio. . . . Die distillatio kann bei mannbaren und nicht mannbaren (*auch entmannten*) Individuen auftreten."

[11] "Consideramos un abuso de lenguaje llamar *semen* (locución latina que significa *simiente*) al liquido procedente de los conductos deferentes, vesiculas seminales, etc., con exclusión de la secreción testicular que forma la verdadera *simiente,* es decir: el semen no diluido. El liquido de que habla O'Malley es tan sólo un vehiculo del verdadero semen.

[12] Qué manere de jugar del vocablo! *Genuino,* del latin *genuinus,* que á su vez viene del verbo *gigno,* engendrar, originarse, significa *propio, puro, natural,* de verdadero y legitimo *origen;* mas será licito llamar *simiente* á un liquido que no contiene lo esencial para la *sementera?* Se podrá calificar de *genuino,* como quien dice procedente de la verdadera fuente, aquello que no procede del testiculo, único manantial de la simiente humana? Vide etiam p. 292, nota 1.

34. Vide hanc ipsam doctrinam traditam a Dre. *Millant,* supra, n. 21, nota 1.—Etiam *Zambaco* distinguit pluries inter sperma et liquorem illum.[13]

VII. Tempore Sixti V, et multo antea cognitum erat Discrimen inter Verum et Falsum Semen.

35. Ad illud vero quod addit, scilicet tempore Sixti V ignotam esse existentiam spermatozoidorum,[14] respondendum est quod non modo tempore Sixti V (1585 ✝ 1590) sed etiam mille annos antea jam sciebant homines eum qui nihil emittat a testiculis non posse generare, ideoque quaerebant sibi matronae romanae viros a quibus faciebant amputare testes, ut voluptatem copulae haberent nec tamen fierent matres, et hoc absque necessitate utendi abortivo.

36. Praeterea saeculo XIII, S. Thomas Aquinas (1227 ✝ 1274) opusc. 64, in edit. Romana (57 in editione Parmensi anni 1864, vol. 17, p. 312-314) jam ponit distinctionem inter liquorem emissum in distillatione (quem vocat fluxum libidinis) quique procedit a vesiculis seminalibus, a glandula prostata, etc., et verum semen elaboratum a testiculis et emissum in pollutione; quam distinctionem perpetuo retinent auctores, v. gr., Card. *Cajetanus* (✝ 1534), Opusc., t. 1, tr. 22, v. *Quoad secundum; Sanchez* (✝ 1610), De Matr., lib. 9, disp. 17, n. 17; disp. 45, nn. 2, 31 seq.; *Laymann* (✝ 1625), lib. 3, sect. 4, n. 18; *Busembaum* (✝ 1668), Medull., lib. 3, tr. 4, c. 2, dub. 4, resol. 1; *Salmanticenses* (saec. XVII), tr. 26, c. 7, n. 35, et postea passim omnes moralistae.

37. Ergo jam plurimis annis ante Sixtum V cognoscebant theologi et canonistae distinctionem inter verum semen ela-

[13] En effet, le passage du *sperme* normal n'est pas de rigueur pour déterminer la sensation physiologique de la volupté. Il suffit, à la fin de l'orgasme, d'une décharge de *liquide muco-glandulaire* de la prostate, des vésicules séminales, des glandes de Cowper, etc., pour metre en branle la contractilité spasmodique des muscles du périnée, de la musculature de la prostate et de l'uretre. Ibid., pp. 150, 151. Cfr. p. 122.

[14] "Necesse est in nostra dissertatione conspectum praebere historiae progressus illius scientiae quae physiologiam spermatozoidi spectat. Ratio est quod decretum Sixti Papae V., de quo supra dictum est, a quibusdam scriptoribus tamquam definitio papalis veri seminis ad potentiam viri requisiti allegatur. Cum autem hoc decretum promulgatum sit 90 annis ante quam ab Oscaro Hertwig (anno 1675) demonstratum est quomodo spermatozoida ovum foecundent. Sixtus V, qui obiit anno 1590, de existentia spermatozoidorum nullam habebat notitiam." (Eccles. Review, March, 1912, p. 328.)

boratum a testibus, et falsum semen profluens a vesiculis seminalibus, a glandulis Cowper, etc., quamvis nihil scirent de spermatozoidis.

VIII. Eo quod Matrimonium permittatur Senibus aut Viris Affectis duplice Epididymitide, non probatur Vasectomiacos emittere Verum Semen.

38. Liquorem emissum a vasectomiaco esse verum semen, etsi sterile, voluit probare paritate desumpta a senibus quibus ecclesia permittit matrimonium. Hanc paritatem nos impugnavimus.

39. Profecto Dr. O'Malley sat clare jam vidit ex eo quod ecclesia senibus matrimonium permittat, nihil inferri solide posse in favorem matrimonii hominis vasectomiaci, quia senes vel fecundi sunt, vel emittunt spermatozoida etsi ob diversas causas inepta sint ad fecundationem, vel emittunt aliquid veri seminis elaborati a testibus, vel saltem non constabit certo eos nihil hujusmodi de facto emittere, aut saltem emittere posse; quum e contra haec omnia impossibilia esse pro vasectomiaco certissimum sit.

Quod senes etiam in provectissima aetate emittere possint non modo verum semen sed etiam fecundum, constat ex dictis in articulis praecedentibus et praeterea ex his quae legimus penes clarissimos Doctores *Lyon* et *Waddell* de senibus qui filios genuerunt in aetate annorum septuaginta et unius, octoginta et unius, nonaginta et duorum, necnon de diversis casibus in quibus inventa sunt spermatozoida indicativa fertilitatis in semine hominum qui jam superaverant aetatem nonaginta annorum. Casper ea invenit in sene annorum nonaginta et sex.[15]

Cfr. etiam *Zambaco,* l. c., p. 122.

40. Hinc clarissimus Doctor recurrit ad virum affectum duplici epididymitide, his verbis:

Senex autem non est exemplum contemplatu optimum. Juvenis potius, qui etsi ob duplicem epididymitidem sterilis est, tamen ma-

[15] "Cases, however, are recorded of the procreation of children by men of seventy-one, eighty-one, and ninety-two; and spermatozoa have in several cases been found in the seminal fluid (indicating fertility) of men over ninety. (Taylor, Med. Jur. II, p. 291.) Casper (II, pp. 258, 291) once found them in a man aged ninety-six." J. B. Lyon and L. A. Waddell, *Medical Jurisprudence for India.* Fourth edition. London, 1909, pp. 207, 208.

trimonium tum validum tum licitum inire potest, omnino aequiparatur viro vasectomiaco, excepto quod prior sterilis factus est gonorrhoea, posterior manu chirurgi. Jam vero paragrapho 23 Pater Ferreres scribit: "In sensu canonum qui nihil emittit elaboratum ab ipsis testiculis non emittit verum semen, et qui verum semen non potest emittere est certe impotens sensu canonico ad contrahendum matrimonium." Quae si vera sunt, curnam canonistae permittunt viro ob duplicem epididymitidem sterili matrimonium contrahere? Quod reapse permittunt, et semper permiserunt, et semper permittent. Antecedens illud ergo est falsum, et si quis Motu Proprio *Cum Frequenter* ad illud probandum utatur, hanc Constitutionem pontificiam perverse interpretatur, uti ostendam in meo de Inseminatione commentario,[16] mense Martio in hac ephemeride edituro. (ECCLESIASTICAL REVIEW, vol. 46, p. 222.)

41. Sed eamdem disparitatem ac forte majorem adesse inter juvenem duplici epididymitide affectum et vasectomiacum, ac inter senem et vasectomiacum liquido constat.

52. Nam juxta Doctorem Fournier obstructio canalis deferentis propter duplicem epididymitidem est tantum temporalis in longe maximo casuum numero; et juxta Doctorem Hardy post temporis periodum, inter duos scilicet menses ac duos annos, homines affecti duplici epididymitide iterum fecundi sunt, ita ut sterilitas consequens duplicem epididymitidem sit rara exceptio.

Alii vero ut Doctores Liégeois et F. William White, quibus videntur accedere Bollet, Bumstead, Jullien et Fürbringer, etsi in severiorem sententiam propendant, nihilominus admittunt quod ultra 10% iterum emittunt spermatozoida.[17]

[16] Revera non potuit hoc ostendere.

[17] "There is a popular belief among physicians to the effect that gonorrhœal epididymitis, if at all severe, forever prevents the discharge of spermatozoa from the testicle of the affected side, and that if both sides are involved in this inflammation the patient will remain sterile, though there may be no alteration in his sexual appetite or ability. This belief is founded on the statement of Godard, who, in 1857, examined the semen of 30 patients who had suffered from bilateral epididymitis; spermatozoa were absent in all. Liégeois, of 83 cases, could find spermatozoa in but 8. F. William White, of 117 cases, noted restoration in but 13. Bollet, Bumstead, Jullien, and Fürbringer all state that the appearance of spermatozoa in the semen after double epididymitis is the exception, and Monod and Terrillon find that in these cases spermatozoa are not observed. Against these opinions may be quoted that of Fournier, who believes that the obliteration of the spermatic duct incident to epididymitis is temporary in the vast majority of cases; while Hardy holds that, after a period varying from two months to two years, such patients are able to pro-

43. Imo hoc ipsum fatetur Dr. O'Malley in suo articulo de inseminatione ubi haec scribit: " Inflammatio simultanea utriusque epididymidis spermatozoidorum ejectionem prohibet; viri qui hoc morbo laborant saltem ad tempus steriles sunt; ordinarie tubuli obstructi manent tantum per nonnullos menses natura ipsa providente; aliquando tamen obturatio est perpetua." Cfr. ECCLESIASTICAL REVIEW, vol. 46, p. 331. Praeterea docent Doctores Monod et Terrillon spermatozoida emitti etiam per duas tresve hebdomadas postquam duplex epididymitidis initium habuit.[18]

44. Patet ergo obstructionem illam esse vel esse posse mere temporalem, *naturaliter* aut ope *ordinariae* medicinae *cessaturam.*

45. Non ergo constabit certo illum hominem nihil emittere aut saltem posse emittere elaboratum a testiculis, imo nec constabit certo non emittere aut posse emittere etiam spermatozoida apta ad generationem. Ergo non constabit certo de impotentia.

46. Contrario tamen modo evenit in vasectomiaco qui nec emittit, nec emittere *per se* potest quidquam elaboratum a testibus, quae impotentia *naturaliter* cessare nequit.

IX. NEQUE EX EO QUOD ECCLESIA NON IMPEDIAT MATRIMONIUM FEMINAE EXCISAE, PROBATUR POTENTIA VIRI DUPLICEM PASSI VASECTOMIAM.

47. Nec magis proficeret si quis argumentum desumeret a feminis oophorectomiam seu fallectomiam [19] passis vel a mulieribus excisis quarum matrimonium Ecclesia non impedit quamvis ovula emittere non valeant. Eadem namque adest disparitas; et aequivocatio eadem solvitur distinctione.

create, sterility in reality being an exceedingly rare sequel of double epididymitis."

(*The surgical treatment of sterility due to obstruction at the epididymis. Together with a study of the morphology of human spermatozoa.* By Edward Martin, M.D., J. Berton Carnett, M.D., J. Valentine Levi, M.D., and M. E. Pennington, Ph. D., *Univ. of Penna. Medical Bulletin,* University of Pennsylvania, March, 1902, p. 11.)

[18] " In some of the recent cases examined by Balzer and Souplet, spermatozoa had disappeared six days after the beginning of the inflammation—a result not in accordance with the teaching of Monod and Terrillon, who state that in double epididymitis spermatozoa persist in the semen for two or three weeks from the beginning of the attack." (Dr. Edw. Martin, etc., l. c.)

[19] Oophorectomia vel fallectomia dicitur operatio qua in femina resecantur oviducta, seu canales deferentes ovula ab ovariis ad matricem.

48. Etenim quoad vasectomiam duo habemus *certissima:* alterum circa jus, alterum circa factum, scilicet: (*a*) ad valorem matrimonii requiri ut vir verum semen elaboratum in testiculis emittere possit intra vaginam aut saltem ad os ejus; (*b*) vasectomiacum haec praestare non posse. Primum constat ex unanimi doctrina Theologorum et canonistarum nec non ex Constitutione Sixti V, ut probatum est; alterum nemo negat, nec potest negare, quum evidenter constet ex ipsis terminis.

49. E contra quoad mulierem excisam duo habentur *dubia,* alterum juris, alterum facti, scilicet: (*a*) an ad validitatem matrimonii requiratur ut femina ovula emittere possit vel saltem habeat ovarium aliquod, aut saltem fragmentum ejus; (*b*) an in muliere de qua constat fuisse excisa, remanserit aliquod ovarii fragmentum, sive medico id de industria curante,[20] sive contra ejus intentionem eo quod celeriter perficiendo operationem fragmentum reliquerit, vel quia aliud ovarium femina habuerit supplementarium.

50. Quod autem dubium sit dubio juris an ad validitatem matrimonii requiratur in femina ut habeat aliquod ovarium, aut fragmentum ejus, constat ex acerrima disputatione quae viget inter Theologos et canonistas prout exposuimus apud Razón y Fe, vol. 26, p. 101 seq., vel apud *Gury-Ferreres,* Comp., vol. 2, n. 856 bis. Argumenta singula vide apud *Ojetti,* Synopsis, V. Impotentia, col. 2220-2276, edit. 3.ª His adde nullam hucusque prodiisse Ecclesiae declarationem hoc dubium dirimentem.

51. Ratio discriminis ea esse potest quod ejaculatio seminis se tenet ex parte copulae; emissio vero ovuli, non ita: quia ovulatio est independens a copula, emissio vero seminis viri in ipsa copula per se haberi debet. Dubium vero facti sat communiter auctores admittunt, etiam qui in quaestione juris contrariam tuentur sententiam.

52. Ergo stante duplici hoc dubio, aut etiam solo primo, Ecclesia non impedit matrimonium ut dictum est supra (nn. 5-7) et evidenter patet ex iis quae scripsimus apud Razón y Fe, l. c.; in primo vero casu impedire debet.

[20] Cf. Dr. O'Malley, apud ECCLESIASTICAL REVIEW, vol. 46, p. 326.

X. QUID TANDEM REQUIRATUR, QUID VERO NON, AD POTENTIAM JUXTA SACROS CANONES.

53. Requiritur ergo ad potentiam in sensu canonum, ut quis emittat vel saltem *per se* emittere possit in vaginam semen elaboratum a testiculis; ad quod necesse est 1.° ut habeat testes; 2.° ut secretionem illam testiculorum emittere exterius modo debito possit. Quod ultimum deficit in vasectomiaco.

54. Non tamen requiritur ut de facto emittat spermatozoida, nec multo minus spermatozoida mobilia actu seu apta ad generationem: satis est ut *per se* emittere *possit,* aut certo non constet quod non potest emittere, quamvis de facto et *per accidens* vel non emittat vel ea emittat inertia seu actu inepta ad generationem.

55. Unde nullus moralista vel canonista est qui dicat, ut videtur eis imponere Dr. O'Malley, "spermatozoida esse conditionem sine qua non ad validitatem matrimonii" (ECCL. REVIEW, March, 1912, p. 334), vel qui requirat "ut fructus testiculorum, spermatozoida nempe, necessario adesse debeant in semine ad matrimonii validitatem" (*Ibid.*).

56. Hinc corruit argumentum Dris. O'Malley dum scribit: "Si moralistae ad validitatem matrimonii ex parte viri requirunt 'effusionem completam veri seminis apti ad generandum', et si haec verba strictissimo sensu accipiuntur, secundum praesentem nostram scientiam de semine necessario postulare debent effusionem in vagina a semidrachma ad sesquidrachmam seminis quod continet: (*a*) spermatozoida activa et secretionem testiculorum; (*b*) secretionem vesicularum seminalium; (*c*) secretionem glandulae prostaticae; (*d*) secretiones glandularum Cowperii et Littrei" (ECCL. REVIEW, March, 1912, p. 332).

57. Ad argumenta quibus probavimus posse aliquem emittere aliquid elaboratum a testiculis, ideoque verum semen, quamvis spermatozoida non emittat, quia testes praeter spermatozoida aliquid aliud excretant ut plurium medicorum auctoritate probavimus, Doctor, etsi admittat hoc ultimum, respondet nihilominus, certo probari non posse an ille qui non emittit spermatozoida emittat necne aliquid aliud elaboratum a testibus.

58. Sed quamvis hoc ei concederetur, vim tamen argumenti non effugiet: quia de sene aut de alio de quo constet non emit-

tere spermatozoida, non constabit an non emittat vel emittere possit aliquid elaboratum a testibus. Ergo non constabit eum non emittere aut non posse emittere verum semen. Ergo non constabit de impotentia. E contra de vasectomiaco quatenus tali constat certissime ipsum nihil emittere nec emittere posse elaboratum a testibus. Cfr. supra nn. 5-7.

59. *Conclusio praecedentium paragraphorum.* Ex hucusque dictis certissime constat de impotentia viri duplicem vasectomiam passi. Utrum vero haec impotentia dicenda sit perpetua, ita ut si fuerit antecedens reddat matrimonium nullum, pendet a quaestione de possibilitate reparandi effectus vasectomiae, quam quaestionem attingimus in § sequenti.

XI. De Restauratione Communicationis inter Canales Deferentes et Testes post peractam Vasectomiam.

60. Quoad illam quaestionem an et quatenus, post vasectomiam peractam redintegratio communicationis inter testes et virile membrum obtineri possit, praeter ea quae jam alias scripsimus haec notare juvat. Legimus quae *Dr. Eduardus Martin,* Professor in Universitate Pennsylvaniae, chirurgus hac in re nobilissimus, scripsit in opusculis inscriptis: *A further contribution to the history of operation on the seminal canal for sterility. Edward Martin, Philadelphia,*[21] necnon *The surgical treatment of sterility due to obstruction at the epididymis.* Vide supra n. 42, nota.

61. In hisce articulis in quibus continentur ferme omnia quae hac in re dici hodie possunt, egregius Dr. *Martin* plures casus refert in quibus operatio instauratoria a se vel ab aliis chirurgis tentata fuit; sed nec unus est casus ibi (vel alibi, quod sciamus) relatus in quo instauratio obtenta (*imo nec intentata*) fuerit in homine post vasectomiam. Ferme omnes operationes fuerunt peractae propter epididymitidem, et complures nihilominus infelicem habuerunt exitum, nempe noven. ex quindecim sive 60%.

Ex hisce opusculis, sequentes conclusiones inferri posse videntur:

62. Operatio illa redintegrationis nec facilis dicenda est (quod etiam fatetur Dr. O'Malley apud Ecclesiastical

[21] Reprinted from the Transactions of the American Urological Association, 1909.

REVIEW, December, 1911, p. 721), nec secura quoad optatum finem obtinendum.

63. Casus enim in quibus feliciter obtenta fuit redintegratio in epididymite, probabilitatem aliquam faciunt quod etiam post vasectomiam, saltem recenter peractam, obtineri etiam redintegratio poterit; sed haec aliqualis probabilitas longe valde distat a morali certitudine gignenda, tum quia in operatione propter epididymitidem optatus eventus pluries fefellit (60%), tum etiam quia quum nunquam in homine reparatio [22] illa obtenta nec intentata fuerit post vasectomiam, non habemus fundamentum sufficiens ad inferendam generalem ac certam favorabilem conclusionem: forte praxis docebit incommoda plurima reperiri in operatione peragenda post vasectomiam, quae non adsunt si operatio peragatur propter epididymitidem.

64. Quod autem haec incommoda adesse possint, non levibus indiciis conjectari licet, nam in epididymite vasa ita suam integritatem servant, ut naturaliter post aliquot menses suas functiones recuperent, et forte aliqua communicatio inter testes et membrum virile constanter servatur, quamvis spermatozoida non emittantur durante infirmitate; in vasectomia vero, vas deferens non modo vulneratur, sed plane scinditur et tota communicatio redditur impossibilis.

65. Imo aliquod periculum atrophiae pro ipsis testibus, protendere videntur facta testata ab ipso *Dre. Martin,* scilicet: (*a*) in epididymite, spermatozoida similia esse iis quae reperiuntur in testibus viri recenter defuncti; [23] (*b*) post obten-

[22] P. Gemelli, ut alias vidimus (Cfr. *Razón y Fe,* vol. 32, p. 226) dicit se eam obtinuisse in canibus ac felibus ac semper cum felici exitu, sed quum non describat adjuncta quibus operationes peractae sint, ejus testimonium non multum medicos ac physiologos movet. Eo vel maxime quod dicit se eam adhibuisse methodum (conjungendi scilicet extrema ipsius canalis deferentis) quam impossibilem putat vel ipse O'Malley. Vide *Razón y Fe,* l. c.

Hinc Dr. Blanc ad nos scribebat in epistola diei 23 Februari, 1912: "Me ha hecho muy mal efecto que Gemelli no expusiese con muchos más detalles sus experimentos en perros y gatos. La importancia de los mismos requeria algo más que las pocas lineas que les dedica. Al hablar, v. gr. de las *alteraciones* que *derivan de la ausencia de la secreción interna del testiculo,* debia detallar en qué consistian estas alteraciones que halló en los castrados y no en los vasectomizados. Para los fisiólogos será poco instructivo el articulo." Cfr. etiam *Las Ciencias médicas,* Sept., 1912, p. 291, nota 1.

[23] En verba Dris. Martin: "Semen sent for examination nineteen days after operation and twelve hours after emission showed motile spermatozoa, apparently healthy, but corresponding on microscopical study to the type observed

tam instaurationem, spermatozoida sana aliquando per plures menses [24] non haberi: videntur igitur hujusmodi cellulae sanae non esse durante occlusione.

66. Ergo si hujusmodi effectus, post occlusionem magis minusve imperfectam et ad breve tempus duraturam, apparent, nonne prudenter timendum est graviores fieri post vasectomiam, quum vasa deferentia plane scindantur et tota communicatio intercepta omnino maneat? Quid ergo si incommunicatio per plures annos perseveret? Quod etiam confirmari videtur ex testimonio clarissimi Medici relato ab Eschbach: [25] ille enim testatur se peregisse vasectomiam in quodam viro, et hunc post decem menses referre characteres hominis castrati.

67. Sed quia peritis in arte credendum est, rogavimus Drem. Blanc ut per se et per Drem. Cardenal opuscula illa vellent examinare judiciumque ad nos scribere suum. Quae vero ad nos scripsit Dr. Blanc, litteris datis Barcinone 18 Junii hujus anni, sunt sequentia in quibus nostrae assertiones gravissimum habent fundamentum. Imprimis proponit judicia Dris. Cardenal hisce verbis:

Dijome . . . que habia leido los dos folletos con interés, el grande [26] no todo, pero si el pequeño [27] y que de ellos había sacado las siguientes impresiones:

1.ª Que la glándula testicular no está demostrado por estos folletos que sea distinta de las demás glándulas, las cuales, una vez obstruidas, degeneran.

2.ª Que la operación del restablecimiento del curso del esperma es cosa factible; más bien por implantación de un cabo del conducto

in the epididymis of the human testis removed after death and subjected to examination." (*The surgical treatment of sterility*, etc., p. 14.)

Idem testatur in alio opusculo nuper citato:

"Semen twelve hours old, sent for examination a little more than two weeks after operation, showed spermatozoids, not so plentiful as usual, but actively motile. The differential count showed that 50 per cent of the cells present had either a much enlarged middle piece or one showing a protuberance somewhere along it. In nearly all of them the middle piece was more marked than those usually observed. These cells corresponded in type to those observed in the epididymis of the human testis removed after death and subjected to examination." (*A further contribution*, etc., l. c., p. 1-2.)

[24] "The spermatozoa may not appear in the emission for weeks or months after the operation." (*A further contribution*, etc., p. 13.)

[25] Recens Ill. Dr. G. sic ad nos scribebat: "J'avais dû pratiquer la vasectomie sur un individu. Je l'ai revu dix moix après; il avait toutes les allures d'un castrat." (Cfr. *Analecta eccles.*, Sept.-Oct., 1911, p. 384, nota.)

[26] Nempe illud quod inscribitur *The surgical treatment*, etc.

[27] *A further contribution*, etc.

deferente sobre el epididimo que no por la deosculación que pinta la figura del folleto grande.

3.ª Que, aun siendo factible, ha dado poquisimos resultados verdaderos y ninguno después de la vasectomia, que conste en los folletos.

4.ª Que las paredes son mucho más gruesas en el conducto deferente y la luz mucho más pequeña de lo que marca la lámina del folleto grande.

5.ª Que la operación no está demostrado por estos folletos que sea *fácil y segura* como dice el folleto grande.[28]

6.ª Que á él le llamó la atención el que el testículo de que habla el folleto grande, p. 14, parecia el de un muerto en cuanto á sus espermatozoides; lo cual prueba que en un testiculo cerrado no viven sanas estas células sexuales.[29] Hasta aqui lo que me dijo Cardenal.

68. Postea nomine proprio dicit Dr. Blanc:

Lo que á mí se me ocurre es lo siguiente: Las operaciones casi siempre tuvieron lugar para remediar las consecuencias de epididimitis blenorrágicas (todos los casos del follet pequeño, excepto los V, XIV y XV, que lo fueron por mordiscos). De las epididimitis dobles blenorrágicas dice Fournier (v. folleto grande, p. 11) que son obliterantes sólo temporalmente. Asi vaya usted á saber si los casos en que se logró ver reaparecer zoospermos (ó sea los casos II, III, VI, IX, XI y XII) también los hubieran visto reaparecer sin la operación. De estos seis casos sólo tres casos tuvieron hijos (los III, VI y XII). De ninguno de ellos se dice si los hijos eran parecidos al padre, como lo dice expresamente en la p. 2 del folleto pequeño (caso de Martin).

69. De los que tenian conductos obliterados por mordiscos, no se logró el restablecimiento en ninguno (casos V, XIV y XV). Seguramente el testículo estaria en ellos degenerado. Aqui O'Malley alegaria que los mordiscos habrian lesionado seguramente los vasos y nervios del cordón; lo cual no ocurre ciertamente con la vasectomia.

70. En el folleto pequeño, p. 12, conclusión 1.ª, se afirma demasiado rotundamente que los espermatozoides, después de la obstrucción, son normales y sanos, pues en ciertos casos ya vimos que eran como del cadáver, y en otros que no se movian.

71. Que la epididimitis obstructive altera el testículo parece demostrarlo el que pueda tardar tanto el restablecimiento después de la operación,[30] como dice la conclusión 5.ª.

[28] Hoc ipsum scribit Dr. Blanc apud *Las Ciencias médicas,* l. c., p. 292, n. 5.

[29] Vide supra, n. 62, nota 1.

[30] Vide supra, n. 62, nota 2.

72. Igitur quum certissime constet de impotentia hominis duplicem vasectomiam passi, nec restauratio abruptae communicationis hucusque umquam obtenta fuerit, nec intentata in vasectomiaco, nec judicio peritorum obtineri possit nisi per operationem difficilem et cum dubio effectu, videtur impotentia judicanda perpetua, ideoque matrimonium vasectomiaci in quo operatio restauratoria facta non fuit dicendum nullum, si vasectomia antecedebat matrimonium.

73. Eo vel magis quod ipse Dr. Martin etiam in casibus in quibus restauratio felicem obtinuerit exitum, tantum videtur admittere uti *probabilem* quod illa restauratio communicationis sit duratura.[31]

74. Quaestio vero difficilior erit alia, an scilicet vir in quo operatio haec restauratoria peracta sit, admittendus sit necne ad matrimonium. Ex altero capite scimus ecclesiam praesumere potentiam nisi probetur impotentia, quia possidet jus ad matrimonium; sed in casu nostro, quum certissime constaret de impotentia post peractam duplicem vasectomiam, videtur standum pro impotentia donec positive probetur potentia, quae probatio vix haberi potest nisi per actus illicitos.

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ANIMADVERSIONES IN ARTICULUM P. IOANNIS B. FERRERES DE VASECTOMIA.

Scripseram in vol. 46, p. 322 huius periodici articulum *De Inseminatione ad Validum Matrimonium Requisita,* cui Rev. P. Ioannes B. Ferreres respondet in praesenti fasciculo,[1] affirmans se opinioni a me prolatae consentire non posse.

Insistebam in illo articulo maxime in eo quod vasectomia non magis dicenda sit creare impotentiam in sensu canonum quam casus duplicis epididymitidis permanenter occludentis vasa deferentia, cum in utroque casu effectus sint prorsus iidem et cum constet duplicem epididymitidem hujus generis non impedire matrimonium. Referens in suo articulo quae

[31] "Subsequent experience has further demonstrated that an anastomotic opening thus made probably remains patulous." Cfr. *A further contribution,* etc., l. c., p. 2.

[1] Et in periodico *Razón y Fe,* Dec., 1912.

dixeram de pari prorsus conditione et vasectomiae et duplicis epididymitidis permanenter occludentis, P. Ferreres citat plurimos in re medico-chirurgica versatos, qui tenent casus duplicis epididymitidis permanenter occludentis esse rarissimos, et hoc pacto conatur evertere meam argumentationem. At his omnibus ultro concessis, non solum nullo modo evertitur meum argumentum, sed punctum de quo lis est ne quidem a longe attingitur. Vasectomia quoque est casus rarissimus at hoc non disceptatur. Ipse statueram in articulo meo (p. 330) duplicem epididymitidem permanenter occludentem multo rarius contingere quam temporaneam; tamen dubium nullum esse potest quin illa haud raro occurrat, per vitam duret, et a natura mediis chirurgicis non adiuta sanari nequeat. Cum raro contingit casus duplicis epididymitidis permanenter occludentis, et de facto contingit (ipse novi tres casus), eius effectus sunt prorsus iidem ac effectus duplicis vasectomiae. Iam vero prior conditio neque est, neque unquam erat causa impotentiae in sensu canonico. Hoc facto tamquam fundamento nititur meum argumentum.

Quod attinet ad Constitutionem Sixti V non video quomodo directe punctum disceptationis tangat, cum versetur circa rem omnino diversam. Ratio prima cur eunuchi secundum leges canonicas sint impotentes est in eo quod *per se* carent *ipsa potentia coeundi.* Casus extraordinarii a P. Ferreres allati, cum in illis potentia coeundi sit *per accidens,* ne dicam dubiae authenticitatis, me minime movent: probet P. Ferreres in eunuchis potentiam coeundi non solum rarissime sed plurimum adesse. Altera ratio impotentiae canonicae eunuchorum est explicita declaratio Sixti V. Quae tamen omnino extra statum quaestionis cadunt.

Sed crisi subiaciamus argumentationem P. Ferreres. Haec scribit (p. 195): "In puncto primo impotentiam canonicam vasectomiaci hoc pacto probabamus: Qui nihil emittit nec emittere potest elaboratum a testiculis, nequit emittere verum semen, ideoque impotens est sensu canonum, ita ut si haec conditio sit natura sua perpetua et antecedat matrimonium, reddat eius matrimonium nullum et irritum.

"Atqui vasectomiaci quatenus tales nihil emittunt nec emittere possunt elaboratum a testiculis. Ergo sunt impotentes sensu canonico, ideoque si haec conditio sit perpetua et ante-

cedat matrimonium dicendi sunt ita impotentes sensu canonico ut nequeant validum inire connubium."

Ad quod respondeo: salva reverentia, nego maiorem, donec probetur, primo, virum qui laborat duplici epididymitidi permanenter occludenti, cui semper licuit inire connubium, esse impotentem; et donec probetur secundo conditionem eorum in quibus vasa deferentia inter testiculos et vesiculas seminales vel operatione chirurgica secantur vel morbo permanenter occluduntur aequiparandam esse conditioni eunuchorum, de quibus solis agitur in Constitutione Sixti V. Ex una parte P. Ferreres nullibi demonstravit conditionem vasectomiacorum esse vel similem vel omnino eandem ac conditio eunuchorum; ex altera parte neque ipse, neque quisquam alius ullo modo unquam probavit duplicem epididymitidem permanenter occludentem esse causam impotentiae canonicae. Admittens igitur minorem, non possum non negare consequens et consequentiam. Quid de facto contingat quaeritur, non vero quid dixerit Sixtus V. aut quid moralistae quidam et canonistae autument.

Scribit p. 201 P. Ferreres: "Medicorum doctrina probatur a *vasectomiacis* non emitti verum semen". Quod assertum ut probet affert primum testimonium ea quae Zacchias scripsit anno 1701 de *eunuchis;* deinde ut confirmet testimonium Zacchiae provocat ad factum quod Bergmann, qui edidit Capellmann, prorsus sententiae Zacchiae de *eunuchis* consentit. Ex quibus non possum non eruere Patrem Ferreres tenere virum vasectomia fieri eunuchum. Quamvis quaelibet Patris Ferreres opinio non sit facile respuenda, haec tamen mira minus videtur quam quae admitti possit sine solido argumento, cuius, ut candide fatear, ne vestigium quidem invenio.

Pagina 209 Pater Ferreres loquitur: De restauratione communicationis inter canales deferentes et testes post peractam vasectomiam. Asserit se ne de unico quidem casu notitiam habere in quo vir post peractam vasectomiam in pristinum statum sit restauratus. Fateor neque me habere talem notitiam de *viro,* at novi 18 casus felium et canium, quibus canales deferentes post peractam vasectomiam perfecte sunt restaurati; ita nempe ut suo fungerentur munere. Nemo non videt in casu horum animalium operationem restaurativam multo difficilius

peragi quam in viro; canalis enim horum animalium, cum exigui sint, multo difficilius tractantur suturisque junguntur. At si in felibus restauratio canalium est possibilis non est cur dicatur in viro restaurationem insuperabiles difficultates praebere. Duodeviginti illi restaurationis casus quos supra commemoravi describuntur in *La Scuola Cattolica* (Mense Novembri, 1911) a Patre Gemelli, qui ipse operatione illas peregit. Relate ad hos casus P. Ferreres in nota quadam (p. 210) dicit: "Quum non describat adjuncta quibus operationes peractae sint, ejus testimonium non multum medicos et physiologos movet." In epistula ad me data Gemelli suam operationis methodum minutatim descripsit. Quod si effectus ab eo obtenti "non multum medicos et physiologos movent" ratio est quia illi viri periodicos forsan qualis est *La Scuola Cattolica* legere non consueverint. Gemelli olim medicus, nunc sacerdos Ordinis Minoritarum, scriptor haud parvae auctoritatis evasit, immo inter eos qui in Italia de medicina pastorali egerunt facile princeps censendus est, eo quod ipse penitus novit res physicas et physiologicas, id quod de ceteris qui medici non sunt dici nequit. Verum est, quod P. Ferreres habet in eadem nota, nempe mea opinione extrema canalium post sectionem non posse ita directe iterum jungi quin meatus occludatur. Ita censui antequam Gemelli contrarium demonstraverat.

Refert Delbet[2] se in viro qui laborans duplici epididymitidi occludenti per undecim annos sterilis factus erat, ex utraque parte resecasse inferiorem et mediam partem epididymitis, deindeque junxisse vas sectum superiori parti epididymis. Hujus viri uxor uno post operationem anno elapso praegnans evasit. Eandem operationem aequo successu peregit Tamburini in Argentina, ut legi potest in *Journal of the American Medical Association.* Citationem prae manibus non habeo; facile tamen eam invenies in indice illius ephemeridis. Nec respuendum est testimonium Professoris Philadelphiensis, Eduardus Martin, qui canales deferentes trium canum resectos ita junxit epididymi ut eorum functionem restauraret.

Quodsi P. Ferreres putat: "Fortè praxis docebit incommoda plurima reperiri in operatione peragenda post vasecto-

[2] *Revue de thérapeutique médico-chirurgicale,* Janvier 15, 1912.

miam quae non adsunt si operatio peragatur propter epididymitem", animadvertendum est Patrem Gemelli talia incommoda non invenisse. Plerumque facilius fiet restauratio vasorum post operationem vasectomiacam quam in casu epididymitidis, cum in priori casu non habetur inflammatio organorum quae in altero casu operationem difficiliorem reddit.

Quoad articulum *de Vasectomia* quem scripsit P. A. de Smet, Professor Brugiensis, in ECCL. REVIEW, September, 1912, et in quo sententiam P. Ferreres amplexus meam opinionem labefactare conatur, dicendum est ipsum quoque vix tangere punctum fundamentale hujus disceptationis, similem nempe conditionem vasectomiaci et laborantis duplici epididymitidi permanenter occludenti.

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THE CELEBRATION OF MASS DURING PRIEST'S RETREATS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. J. H. McMahon speaks for many readers of the REVIEW in his article of last December, on "Reactions and By-Products of the Decree on Frequent Communion." The heading of the article should, however, read: "On Daily Communion." That decree is, according to its official heading in the *Acta Apos. Sedis,* "A decree . . . on the Daily Reception of the Holy Eucharist."

As a brother American citizen I would like to take exception to his remark that, "in our conditions it would be obviously impracticable for the retreatants to celebrate." It seems to me that whatever is possible and practicable in Rome and in other dioceses of the Old World, should be possible in this land of "unlimited possibilities".

Let me relate how the priests of the diocese of Muenster, Germany, make their yearly retreats. No one there is called to make a retreat. The obligation to make a yearly retreat is considered binding like the saying of the daily Office, for which we have no positive law. Some twelve years ago, as I was told, the bishop wanted to embody the obligation of the yearly retreat of priests in the diocesan statutes. But this step was resented very much by the priests, as the late Bishop Dingelstead told me himself. They considered such a statute

an expression of diffidence on the part of the bishop. I do not know whether or not since then the statutes of the diocese have been enriched by one on the obligation of the yearly retreat.

The priests there make their retreats when and where they please, at a time most convenient to them and their congregations. Different houses of religious make known through the press when they have open house for the priests to come and make their retreats. The priests apply in most cases for a room by letter. If one is prevented from going he joins another party at another place. They all have facilities to celebrate and can make a good retreat, if they wish to do so.

I have never heard a word of praise for our retreats from any priest. The master of the retreat may be lauded for his appealing lectures; but the retreat with its whole make-up has often the air of mere relaxation. It is for our bishops to know whether the freedom allowed to priests to choose the place and time of their retreat, as in the case of the diocese of Muenster, would be practicable in this land of liberty. It would seem, however, that no priest would seriously object, if he were asked to send to his bishop or to the chancery a note signed by his retreat-master, saying that he has made a retreat during the year. There may be other and better plans suitable for our conditions. But it is surely important that every priest should have it in his power to celebrate every morning during his retreat. Where there is a will, surely there will be found a way. It is strange, to say the least, that steps have been taken to make the celebration of Mass possible on ocean steamers (and the steamship companies that meet the wishes of the clergy in this respect receive a large share of praise), whereas during our retreats we are debarred from this great privilege.

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CHAMMURAPI = AMRAPHEL.

(Gen. 14.)

To the Editor, THE ECCLESIASTICAL REVIEW.

In "Recent Bible Study" of the ECCLESIASTICAL REVIEW (December, 1912, p. 745) Father Walter Drum, S.J., writes

as follows regarding the names of the kings whom Abraham defeated, according to Genesis 14: "These names may have been preserved in a cuneiform clay cylinder. Later on the Jewish scribe, who transliterated the chapter in Phenician script, may have handed down to us *mutilated*[1] forms of the names. In this way, *Ellasar*[1] was written for *al Larsa.*[1] *Ammu-rapi,*[1] the Amorite name of the Babylonian *Khammu-rabi,*[2] was miswritten *Amraphel.*"[1]

I suggest the following derivation of the Biblical Amraphel from the Babylonian Chammurapi which is somewhat more honorable to the Biblical author or scribe: *Chammurapi* spells *Amraphel* in Hebrew. In other words, one translating and writing Chammurapi's name in Hebrew would quite grammatically obtain Amraphel and would not be *mutilating* or *miswriting* it. I shall restrict myself to this one point. Needless to say that the following is substantially not new, but for the sake of brevity I refrain from giving various authorities. To one not at least superficially acquainted with Hebrew the following metamorphosis of *Amraphel* from *Chammurapi* may seem arbitrary and not less mysterious than that of *butterfly* from *caterpillar,* but for each stage of change the pertinent rule could be cited from any good-sized Hebrew grammar. I shall try to be very plain. Chammurapi, originally an Arabian name belonging to a Babylonian king of the Arabian dynasty, was later, in inscriptions of comparatively more recent date, still more Babylonized into Chammurapaltu; but the Biblical author or scribe could have had before him only the more ancient version, namely, Chammurapi—a proof for the antiquity of the Biblical report. Now to our equation Chammurapi = Amraphel.

Instead of *Chammurapi* some inscriptions have *Ammurapi* for the same person—the rasping *Ch* being toned down to the somewhat less harsh א.

Ammu-rapi (the name is composed of these two words) is in Hebrew to be written אַמְרָפֶה (*Ammraphe*—the *ph* is to be pronounced as a soft aspirate *p* similar to the Greek φ) or אַמְרָפֶה (*Amraphe,* not *phi*), since *i* or *iy* is like the *ay* given at the

[1] Italics mine.

[2] It has been proved that the former reading *Chammurabi* is wrong, that the signs are always to be read *Chammurapi.*

end as ־ָה and the *u* is, as a Chaldaic ending of the word *ammu,* of course dropped in Hebraizing the word; this forces the second מ to be reduced to *Dagesh forte* with *Shwa mobile.* Thus we obtain the first of the above versions, namely, *Ammraphe* (double *m*). But the *Dagesh forte* in מָּ may be dropped, since in writing מְ with *Shwa* rarely has the *Dagesh forte,* so that מְ (with *Shwa mobile*) remains. Thus we lawfully obtain *Amraphe* (one *m* in transliteration).

The *l* of *Amraphel* still remains to be accounted for; this is done satisfactorily in the following manner: *Ammurapi* is in some inscriptions preceded by *ilu*—the *determinative* for a god, a dignity usually accorded to important Oriental rulers. This gives us as the official name *ilu-Ammurapi* (or *ilu-Cham. . . .*). This *ilu* is in Hebrew written אֵל (*el*) and, as an appositive, must in Hebrew be put after the word to which it belongs (e. g. *Isra-el*). Thus *ilu-Ammurapi* becomes in Hebrew אַמְרָפֶה אֵל (*Amraphe-el*). These two words being contracted to form one Hebrew name the rule demands that the ־ָה at the end of the first word be dropped, which will give us אַמְרָפְאֵל (*Amraphel*[3]), which is however to be changed into אַמְרָפַאל and this last form becomes with "*defective writing*" אַמְרָפַל—the א being really superfluous. The Masoretes, probably not conscious of the origin of the name, vocalizing somewhat differently though less correctly—they inserted a ֶ (*ĕ*) instead of a ֵ (*ē*)—wrote אַמְרָפֶל (*Amraphel*) in Genesis 14: 1.

I hope I have demonstrated that the Biblical *Amraphel* is an exact Hebrew reproduction of the Babylonian *ilu-Ammurapi* or *Chammurapi.*

Nor is *Ellasar* a mutilation; it is ordinarily translated and interpreted wrongly. According to Gen. 14: 1 Arioch was king אֶלָסָר According to the Sept. Arioch was king of Ἐλλασάρ; the Vulg. has "*king of Pontus*"—a Babylonian province of later times. The translation, it seems, ought really to be "*Arioch king of Lasar.*" Inscriptions do not know of a *Lasar,* but inscriptions from the ruins now called Senkereh mention Arioc as king of *Larsa.* This *Larsa* לָרְסָ lawfully became

[3] The following Hebrew technicalities do not affect the name in our transliteration.

Lasar לָסָר through the not infrequent *metathesis*. The א with its ־ and the *Dagesh forte* in the ל are accounted for by the preposition אֵל with the meaning "*of*". This אֵל being prefixed to the word itself, we have to write אֵלָסָר which, therefore, really means "*of Lasar*" or "*Larsa*".

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DIOCESAN BUREAUX FOR THE CARE OF ITALIAN, SLAV, RUTHENIAN, AND ASIATIC CATHOLICS IN AMERICA.

The recent Synod held in the Archdiocese of New York was notable for certain enactments which mark a new departure in the government of the Church in the United States, and which promise to be of far-reaching influence for the benefit of the numerous immigrants who come to this country from Italy, Austria-Hungary, and Oriental countries. The spiritual care of these peoples, who are largely of the Catholic faith, is a problem that has hitherto defied the zeal and sagacity of our bishops.

To meet the spiritual needs, which are exceptionally urgent in the Archdiocese of New York, where thousands of these immigrants arrive daily and where they frequently settle, Cardinal Farley has established special governing bureaux. These deal separately with the affairs of the Italians, the different Slav nationalities, the Ruthenians, and the Asiatics. Two of these bureaux are under the presidency of Mgr. Mooney, V.G., and two others under that of Mgr. Lavelle, V.G.

Each of these governing sections has its separate council, directing its ecclesiastical affairs, with officers similar to those of a diocesan board, and subject to the Archdiocesan authorities, to whom they make regular reports of their transactions for the purpose of having them ratified.

In connexion with this mode of organizing and direction, a diocesan Apostolate has been inaugurated for the purpose of giving missions to the different colonies in their own language. The object is to give opportunity for studying the particular needs of each nationality by bringing together in an authoritative way the priests of these peoples. The priests are to have, if possible, their own "retreats", and

their separate conferences. The Italian priests are to have a general conference in Lent, and another in Advent, under the presidency of one of the Vicars General who takes the place of the Cardinal Archbishop. In this way the clergy have an opportunity of exchanging views and of stating their special difficulties under circumstances that guarantee not only an authoritative hearing, but likewise the best possible outlook for adequate remedial measures.

The wisdom of this procedure has already been attested, it appears, by a certain amount of experience, for the foundation of the proposed system was laid some time ago in the appointment of committees in charge of the different nationalities mentioned above. The results, we are informed, have been to increase the confidence of the priests and people in their ecclesiastical superiors, from whom heretofore they were seemingly estranged by reason of not being capable of making themselves rightly understood. This applies not merely to language (for that could easily be remedied), but also to the peculiar habits, prejudices, and dependence upon untrustworthy or incapable leaders of their colonies. On the other hand, the diocesan authorities are relieved of much of the harassing conditions created by large bodies of the faithful, apparently alienated, for whom they were obliged to provide religious services, education, and all the charitable care which the Church is accustomed to give her children. At the same time it was the bishop who most felt the obligation to safeguard them against being drawn away into apostacy, irreligion, and degrading vice.

We have no doubt that the example set by New York will find followers in other dioceses, where the need may be perhaps less extensive, but where it can be no less actual, if the immigrant is not to become a prey to socialist agitation and a danger to the liberties and peace of Church and State.

JUDGMENT AGAINST THE TESTIMONY OF ASTRONOMY.

Fr. J. G. Hagen, S.J., has contributed an interesting paper to the January number of the *Stimmen aus Maria Laach,* on the trial of Frank Erdman. The latter was condemned to fifteen years' imprisonment by the Nebraska courts on the charge of having placed with injurious intent a satchel con-

taining explosive material on the doorstep of a certain Thomas Denison. The evidence came from two young girls who thought they recognized the accused as the person they had met carrying a satchel as they were returning from church on Sunday afternoon about three o'clock.

The satchel with the explosive was discovered on Denison's doorstep at 2.50 P. M. The girls were accordingly supposed to have left the church, which was twenty minutes' walk from Denison's house, not later than 2.30. Against this assumption it was testified that the services in the church were over at about three o'clock, and that the two girls had not only attended it to the end, but had, on going out of the church, posed with a group of others, for their photograph. The photograph was produced at the trial and someone suggested that the exact time of day could be determined from the shadow projected by the figures in the picture, and notably by the cornice which stood out sharply and cast a clear-cut shadow like a sun-dial, upon the western wall of the church. If that shadow told accurately the time of day, it was clear that the two girls could not have seen the accused at the time they claimed they saw him.

Father Rigge, S.J., professor of Astronomy at Creighton University, Omaha, was called to testify as to the accuracy of such evidence. He had, about six years earlier, published in the *Scientific American* (24 September, 1904), a paper in which he had demonstrated the absolute reliability of such sun-timing at a fixed moment; not only as regards the hour and minute of the day, but also as regards the month and year, when compared with certain meteorological reports of the observatory.

He set the exact time at which the photograph (which was first proved to be the actual one made on the Sunday in question) was taken as being twenty-two and one-half minutes past three. Hence the two persons whose pictures appeared in the photograph could not have seen the alleged criminal with the satchel until 3.30 o'clock; that is to say, at least forty minutes after the explosive was actually discovered on Denison's doorstep.

The judge was unwilling to accept the testimony of the photograph or of the scientific exponent of its meaning. The photograph had been taken on 22 May, 1910. Soon after the

trial, three days before the second anniversary of the memorable day, Father Rigge issued a general invitation to the public through the daily papers of Omaha to visit the scene of the photograph and see the shadow of the cornice. The Omaha *Daily News* sent its representatives and a photographer to the place. Fr. Rigge with some of his students was on the spot, and precisely at 3.21½ a photograph was taken, which agreed absolutely in minutest detail with that of the previous picture of Sunday, 22 May, 1910, thus proving that Fr. Rigge's calculations, which had been made by him before knowing anything of the hour at which the people left the church on the day of the discovery of the explosive, were correct.

The judge, nevertheless, rejected the testimony and charged the jury to set it aside. From which Fr. Hagen, himself an eminent astronomer, argues that the bigotry charged against the ecclesiastical judges in the Galileo case has been demonstrated in the present case, when science has had the advantage of three additional centuries of light.

THE SYSTEM OF TAXING LARGE FAMILIES FOR PAROCHIAL SUPPORT.

Qu. John Smith is blessed with seven children, four of whom have graduated from the parish school; the others are still attending the parish school. John, of course, like every good Catholic, rents a pew in the Church. His Reverence informs him that since there are six grown sons and daughters in his family he must rent six sittings, at five dollars a sitting. John therefore is obliged to pay thirty dollars a year for pew-rent. Moreover, at fifty cents a month for each child in school he pays fifteen dollars for the school year. In all, John Smith is assessed forty-five dollars a year for these two items alone. In the same parish we have Frank Smith, who is working in the same factory with John Smith. Frank has been married many years and has no children. Frank is assessed for two sittings, just ten dollars. Is John not punished for having so many children? Is this condition not encouraging a tendency to race suicide?

SMITH'S BROTHER.

Resp. It is presumed that the children for whom the father of a family is requested to rent separate seats are wage-earners, and as such obliged to comply with the precept of supporting the Church. We can imagine no other canonical ground for the distinction.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Papias on Mark. The authority of Papias of Hierapolis in regard to the historical worth of Mark is classic: "And the elder said this also: Mark, having become the interpreter of Peter, wrote down accurately, and yet *not in order,* whatsoever he remembered that was either said or done by the Christ."[1] Of this witness, Harnack wrote long ago: "The tradition found in Papias . . . that Mark, the interpreter of Peter, wrote a Gospel; and the identification of our second Gospel with that Gospel, as testified from Papias down, may not be denied."'[2] And yet "the identification of our second Gospel with that Gospel" is often denied, and that upon the very witness of this passage in Papias. Mark's Gospel was *not in order* (οὐ μέντοι τάξει): our second Gospel is *in order;* hence our second Gospel is not Mark's. The traditional answer is simple and satisfactory. Our second Gospel is not in strict *chronological* order,—that is all Papias means to say. The chief Markan source was the oral catechesis of Peter. The Apostle preached according to the needs of his hearers; the disciple jotted down these teachings, and may even have written up an uncanonical catechesis which he ultimately evolved into the inspired and sacred and canonical Gospel that bears his name. In this work, as Papias says, Mark purposed not a chronological order of the things narrated, but rather "neither to omit anything he had heard nor to misstate aught thereof".[3]

The objection is raised that Mark really follows chronological order. True, he does to a certain extent; but not to the extent one would have a right to look for in a work that purposed to be not only accurate but chronologically arranged history. Such is the traditional and likeliest interpretation of

[1] Eusebius, *Hist. Eccl.*, iii, 39; Harnack's *Patrum Apostolicorum Opera,* I, 2, p. 92.

[2] *Chronologie der altchristlichen Litteratur,* I, 652.

[3] Cf. Lightfoot, *Essays on the Work entitled Supernatural Religion,* p. 164; London, 1889.

the Papian moot phrase οὐ μέντοι τάξει in its reference to Markan arrangement and order.

Now comes a luminous contribution on the subject by F. H Colson.[4] In the rhetorical language of the time, there were three essentials to composition: εὕρεσις, *inventio,* the finding of material; τάξις, *ordo,* the apt coördination and balance of the material already found; λέξις, the fit expression of the material so coördinated. To say that Mark had written his Gospel οὐτάξει, οὐ κατὰ τάξιν, would, then, be quite correct; he has not so arranged and marshalled his material as to weld them into an organic whole such as the rhetorician of his time would call a perfect book. To produce a book that should meet the requisites of the rhetoricians of his day was not Mark's purpose, nor the purpose of the Holy Spirit; " he purposed," says Papias, " only one thing,—neither to omit anything he had heard nor to misstate aught thereof ".

Moreover, Colson thinks to find a parallel between the almost contemporaneous criticisms of Mark by Papias and of Thucydides by Dionysius of Halicarnassus περὶ τοῦ θουκυδίδου χαρακτῆρος, " On the Character of Thucydides," (chapters 10, 20). As Dionysius was both historian and rhetorician, he is authority for the standard of history that is likely to have been set before Papias in school-days. The history of Thucydides is found fault with in regard to its εὕρεσις, the gathering of materials, and οἰκονομία, the arrangement thereof. The adverse criticism of Thucydides's arrangement, οἰκονομία, is detailed; and is divided under three headings, *division, order* and *balance.* (a) The *division* (διαίρεσις) is defective, because forsooth the great historian divides his narrative into summers and winters; judged by such standard, the division of Matthew is better than that of Mark. (b) The *order* (τάξις) of Thucydides fails, for that he neither begins nor ends well; order requires that the narrative begin with the first and end with the last event of the history to be told. Mark falls far below the standard set by Dionysius: all the infancy of Jesus is omitted, nor is any genealogy given. These two omissions may be the reason why Papias applies οὐμέντοι τάξει to Mark and not to Matthew nor to Luke. (c) Lastly, Thucydides lacks *balance*

[4] *Journal of Theological Studies,* Oct., 1912, p. 62.

(ἐξεργασίαν) and proportion; he tells trivial details that are not to his purpose nor that of the historian,—for instance, that the Athenians wore grasshoppers in their hair, and the Lacedemonians smeared their bodies with fat when doing gymnastics. A Greek rhetorician would probably set down to lack of proportion and balance Mark's mention of the youth who fled Gethsemani in such haste as to leave the sheet that was his only covering (14: 52); the omission of important sermons of Jesus (Mt. 10: 5-42; Lk. 6: 17-49); incompleteness of detail in matters of great importance and completeness of detail in matters of lesser import. Mark chose his details to suit his purpose and not to meet the Greek rhetorician's idea of what an historical Gospel should be.

There is one weak point in Colson's helpful study. He builds up on the supposition that John the Elder, who is certainly John the Apostle, was versed in the principles of Greek rhetoric. And yet the Gospel of John fails of τάξις at least as much as that of Mark. Of course, we may take it that Papias himself is responsible for the idea of τάξις; and that he reports rather loosely that which the Elder told him. We can readily understand that Papias was sufficiently well up in rhetoric to appreciate Mark's failure to reach its standard of historical composition.

Dr. Moffatt,[5] in one of the latest instalments of the International Theological Library of Charles Scribner's Sons, interprets the τάξις of Papias in a similar way. The synoptic problem had already called for some solution. The four Gospels had already been laid side by side. Papias wishes to defend Mark against the danger of depreciation for lack of τάξις. Arguing from Lucian,[6] Dr. Moffatt thinks " τάξις seems here to imply not order or consecutiveness in the modern sense of the term, so much as the artistic arrangement and effective presentation of the materials. The latter in their unadorned and artless sequence, are ἀπομνήματα. Set ἐν τάξει they are orderly, harmonious. The criticism passed by Papias on Mark refers to the style, then, rather than to the chronological sequence ".

[5] *Introduction to the Literature of the New Testament*, p. 188; New York, 1911.

[6] *De hist. conscrib.*, 16 f.

2. Historical Worth of the Gospels. Modernism is working havoc among Protestant Biblical scholars, and there seems naught to withstand its onset. The Rev. E. C. Selwyn, D.D., Headmaster of Uppingham,[7] has discovered just how it came about that our Lord evolved His mission and Divinity out of His own consciousness. First, He conceived the idea of being the Messias; then studied the LXX version; and finally set Himself with full deliberation to carry out in His life all the details of the LXX which applied to the Messias. After His death, the disciples in turn studied the LXX and applied its very language to Him. To fix the memory, these passages were taken from their setting, put loosely together in a book, and called the Oracles or Logia. It is to this collection of LXX sayings that Papias refers; and from these Oracles that we have the Synoptic Gospels evolved. Could Julian the Apostate have thought out anything more destructive of Christianity? And yet there is not within the Anglican Church enough of authoritative coherency to condemn such a minister of the Gospel for heresy.

Another Anglican clergyman who seems bent on destroying the fundamentals of Christianity is Dr. Inge,[8] Lady Margaret Professor of Divinity in the University of Cambridge and Dean of St. Paul's. Recently, at the Church Congress held in England, he recommended the writings of Rudolf Eucken of Jena. Anglicanism is so elastic that it readily took in the philosophy of Bergson at one stretch; and now, at another stretch, it reaches out to take in Bergson's Teutonic counterpart, Eucken. This latter, in his latest achievement,[9] finds the doctrine of the Redemption too anthropomorphic (p. 186); and gives up the Incarnation, since two natures united in one Person are an impossibility. "The very God makes of the Manhood a mere appearance (*blossen Schein*), or the Very Man destroys the Very God and the Godhead comes to be only a heightening of the Manhood" (p. 32). These ideas bring us back to the Christianity of Arius and

[7] *The Oracles in the New Testament;* Hodder and Stoughton, 1912.

[8] Cf. his criticisms of the use of the New Testament by St. Ignatius in *The New Testament in the Apostolic Fathers*, by a Committee of the Oxford Society of Historical Theology; Oxford, 1905.

[9] *Können wir noch Christen sein?* Leipzig, 1911.

Nestorius; and yet they are commended by the Dean of St. Paul's.

We are not surprised, then, that Canon Sanday,[10] the Oxford Lady Margaret Professor of Divinity, can hold out no bright prospect of a union of all the Christian churches. We are surprised that he would have us base such reunion upon the Didaché, i. e., "Teaching of the Apostles." Harnack sets this collection of liturgical prayers and early Christian teaching at A. D. 131-160; Sanday once put the date at A. D. 100-110; now he brings it back to A. D. 80-100. Waiving the question of date, we are glad he sets much store by this witness to the Gospels. Rightly does he take Dr. Armitage Robinson[11] to task for saying that Didaché's citation of the Gospels is *perverse*. The Apostolic Fathers always so use as rather to allude to, than accurately to cite the New Testament. It is only in the Apologetic Age that the Fathers begin to refer to the two Testaments with scientific and careful citation of their words. And yet, why does Dr. Sanday think that Didaché is the "real key to the constitution of the primitive Church", especially as he makes it to have originated in some out-of-the-way Christian community of Palestine or Syria? It were rather strange that such a key were to be got of an out-of-the-way Christian community, and not of the Synoptic Gospels!

3. The Consistorial Congregation and the Bible. In its care of seminary studies, the Consistorial Congregation[12] (29 June, 1912) prohibited our seminarians from the use of Holzhey's *Kurtzgefasstes Lehrbuch der speziellen Einleitung in das A. T.;* Tillmann's *Die Heilige Schrift;* and "many writings of Fr. Lagrange, O.P." The reasons for the prohibition of Holzhey's Special Introduction were given in summary. "In its treatment of almost all the books of the Old Testament, and in particular of the Pentateuch, Paralipomenon, Tobias, Judith, Esther, Jonas, Isaias, and Daniel, opinions are held that run counter to the most ancient tradition of the Church, the venerable teaching of the holy Fathers, and recent decrees of the

[10] "Prospects of Christian Reunion in 1912", *Contemporary Review*, Oct., 1912.

[11] *Journal of Theological Studies*, April, 1912.

[12] Cf. *Acta Apostolicae Sedis*, 16 August, 1912.

Pontifical Biblical Commission . . . not merely cast doubt upon, but utterly overthrow the authenticity and historical worth of the sacred books." No such details were given in regard to the work of Tillmann and the writings of Father Lagrange; they were prohibited as "containing opinions of like spirit in regard to the Old and New Testaments."

We have seen no notice of any submission by Holzhey or Tillmann. Fr. Lagrange immediately sent in his acceptance of the Congregation's decree; and the Holy Father expressed his pleasure at the act of obedience. Later on, however, the former rector of the École Biblique of Jerusalem began to rally from the effects of this and preceding blows received of the Roman Congregations. Although his writings were never before explicitly mentioned, since hitherto only the Holy Office has expressly condemned books; yet it was generally understood that the Biblical Commission was striking at Fr. Lagrange, as well as some others, in its decisions of 23 June, 1905, on the historical character of Holy Writ; 27 June, 1906, on the Mosaic authorship of the Pentateuch; 30 June, 1909, on the fact-narrative of the first three chapters of Genesis; 19 June, 1911, on the Gospel of Matthew; 26 June, 1912, on the Gospels of Mark and Luke and on the Synoptic Problem.

After the decision of 19 June, 1911, the really learned commentary, *Évangile selon Saint Marc,* came as a surprise to Catholics; its *imprimatur,* however, had been given 16 August, 1910, ten months before the date of the Biblical Commission's decree. It was quite natural, then, that Fr. Rinieri,[13] S.J., took Fr. Lagrange to task for defending the priority of Mark over Matthew. In face of the Consistorial Congregation's condemnation of his writings, he made his defense[14] against Fr. Rinieri that his opinions in the commentary on St. Mark had not been touched by the two decrees of the Biblical Commission on the Synoptists,—"que ces décisions sont d'avance respectées dans mon livre". He had accepted the priority of Mark only "as a working hypothesis", and not as a certainty. And as for the two-source theory, now prohibited by the Biblical Commission, he does not find that his

[13] *Scuola Cattolica,* March and May, 1912.
[14] *Révue Biblique,* October, 1912, p. 634.

use thereof has been at all condemned. Quite the contrary, the decision of 26 June, 1912, is welcomed most heartily; it admits the theory of *mutual dependence;* it provides even a *defense* to the commentary on Mark which the Consistorial Congregation implicitly *excluded* from our seminaries,—" la décision de la Commission sur le point lui donne une base assurée dont je revendique le bénéfice ". Lastly, when the Commission, in its decision on St. Mark's Gospel, rules that the arguments of the critics do not demonstrate the non-Markan authorship of the final pericope, 16: 9-20, his commentary is not touched because he proposed the arguments of the critics not as *demonstrative* but as the *more probable* opinion. Such evasion would render ineffective the decrees of the Biblical Commission, did not the Consistorial Congregation effectively execute those decrees by such measures as its decree of 29 June, 1912.

Such effective execution seems actually to be going on. According to the Roman correspondent of the *Tablet* (21 December, 1912), in his letter under date 15 December, 1912, Monsignor Scaccia, Archbishop of Siena, requested the Consistorial Congregation to list the errors on account of which the writings of Holzhey, Tillmann, and Lagrange were prohibited from our seminaries; and, on 22 October, 1912, received the list he asked for. This corespondent signs no name. We must estimate the worth of his statements by internal evidence. They bear the ear-marks of gossip. He writes: " This document has not been published in the *Acta Sanctae Sedis* ". The review has not existed these past three years. Again, *Révue Biblique* is said to have been " the official organ, as far as there is one, of the Biblical Commission ". *Révue Biblique* has most emphatically not been " the official organ of the Biblical Commission ". It is notorious that neither *Révue Biblique* nor *Biblische Zeitschrift,* the only exclusively Biblical reviews edited by Catholics, have almost utterly ignored that Commission; have at most published its decrees; have never made any attempt to defend those decrees. "The official organ of the Biblical Commission " is the official organ of every other Roman Congregation,—the *Acta Apostolicae Sedis.* Were there no better authority for this letter of the Consistorial Congregation than the Roman Correspondent of the *Tablet,* we should hesitate to refer to the matter at all.

A better authority is *Rome,* 21 December, 1912. The letter to Monsignor Scaccia is said to be dated 2 October, 1912; its substance is carefully summarized. The errors of Holzhey are but an enlargement upon those mentioned in the original decree of 29 June, 1912. Those of Tillmann (*Die Heilige Schrift des Neuen Testaments*) are the late date assigned to the Synoptics, the priority of Mark, the substantial difference between the Greek and the Aramaic Matthew; the two-source theory, the modernistic evolution of Christological doctrine, the almost complete neglect of Catholic tradition and ecclesiastical legislation.

The writings of Fr. Lagrange which are excluded from our seminaries are:

(a) *Révue Biblique.* Its excessive praise of rationalistic authors is misleading. Catholic writers are little spoken of and much belittled by bitter irony. Among the contributors to the review are several apostates and others whose ideas are justly suspected. Dangerous opinions of Fr. Lagrange in the review are the admission, in the inspired text, of false statements of profane things; the undue lessening of the historical truth of the Biblical narrative; the allegorical interpretation of Genesis,[15] which accepts only the fact of a fall of the human race in Adam, and throws over all other facts in the fact-narrative of the opening chapters of the book; the divisive criticism of the Pentateuch (1898, 10, 32, etc.); the Macchabean authorship attributed to Pss. 2, 72, 110 and to Daniel (1905, 494-520).

(b) *Méthode Historique.* These popular lectures are a compendium of the theories propounded in *Révue Biblique.* The following words are declared to lack respect for the teaching power of the Church: "Aucun exégète catholique ne peut avoir la prétention de se soustraire au jugement dogmatique de l'Église, mais aucune autorité ne peut soustraire nos productions, pour leur partie scientifique, au jugements des hommes competents, ni empêcher que ce verdict soit exploité contre l'Église, s'il constate une réelle insuffisance" (2d ed., p. xviii). The theories on inspiration and inerrancy, in the third conference, are branded as dangerous. The sixth conference is erroneous in making out the story of Lot's wife to

[15] "L'Innocence et le Péché" 1897, 341-346.

be the Niobe-myth; in doing away with the historical worth of pre-Abrahamitic history of Israel; and in summing up that period of history as an immense void: "il-y-a la une immense lacune" (p. 209); "whether we wish it or not, there stretches between the creation of man and the time of Abraham an immense void (*un immense éspace nu*). What took place then, we shall probably never know" (p. 216). The Appendix defends the gravest and most dangerous errors in regard to the origin and historical worth of the Gospels (p. 247).

(c) *Le Livre des Juges.* The theories on the sources and historical worth of Judges are dangerous. In exegesis the Fathers and Catholic authors are neglected, whereas heretics are preferred.

(d) *Évangile selon Saint Marc.* The second Gospel is said to have been written after the death of the Apostles, and before the Gospel of Matthew. The two-source theory is defended. The explanation of 1 : 3 leaves little of the prophecy on the Precursor and falsifies the fourth Gospel's statement that these words were uttered by the Precursor himself.

In the translation of this letter in *Rome,* we see no reason to doubt its authenticity. We hope the document will appear in *Acta Apostolicae Sedis.* Unfortunately the forthcoming December issue will probably be only an index; so we shall have to await one of the January numbers.

The condemnation of Father Lagrange's ideas on inspiration and inerrancy are a vindication by the Consistorial Congregation of Fr. Brucker, S.J.,[16] who took up Fr. Lacome, O.P.,[17] for a theory like to that of Fr. Lagrange; and explained that, in describing phenomena of natural science, the sacred writer, and consequently the Holy Spirit, intended as the inspired truth that which was true according to appearances though not according to scientific facts. Fr. Lagrange, in his third conference on *La Méthode Historique,* made answer that in describing such phenomena the Bible was neither true nor false (p. 105). "When one keeps to appearances, one forms no judgment of the thing in itself (*on ne juge pas au fond*); and when one judges not, one neither affirms nor de-

[16] *Études,* 1895, p. 504.

[17] *Quelques considérations exégétiques sur le premier chapitre de la Genèse.* 1891.

nies; but truth and error are found only in formal judgments. This is elementary logic" (p. 106). Fr. Delattre, S.J.,[18] entered into the discussion: "Elementary logic? Not even that; far from it!" He insisted that the sacred writer said *something,* meant to say *something,* was inspired to say *something,* even though he failed to reach the rock-bottom of scientific truth in the phenomena of nature he described. When he said the hare was a ruminant, he was inspired to say *something.* Fr. Lagrange would insist: "No, he kept to appearances; he did not reach the bottom-truth; he formed no judgment of the thing in itself; he formed no judgment at all; he neither affirmed nor denied; there was neither truth nor error in his statement. This is elementary logic." Such a theory of inerrancy would lead to a rationalistic denial of other statements in Holy Writ besides those that concern appearances in phenomena of nature. We are, therefore, not surprised that the Consistorial Congregation prohibits from our seminaries the conference of Fr. Lagrange on inspiration and inerrancy.

Fr. Fonck. S.J., President of the Biblical Institute, in an address on the conflict between Bible and Science, proposed this same solution of Brucker and Delattre by saying that in such cases the sacred writer stated phenomena and not scientific fact. Fr. Reilly, O.P.,[19] says that Fr. Fonck in this wise fails to give the best defense of inerrancy; and pits the Lagrange theory against that of Fonck. The latter, of course, admits no error in the statement of the sacred writer. That which the sacred writer wished to say was no geological, biological, astronomical, nor other scientific fact; but simply that phenomenon which was apparent to the senses. By reference to Fr. Fonck's *Der Kampf um die Wahrheit der Heilige Schrift seit 25 Jahren* (Innsbruck, 1905), Fr. Reilly might have seen how very far removed the President of the Biblical Institute is from admitting anything like *absolute error* in the sacred writer. The recent letter of the Consistorial Congregation to Archbishop Scaccia also shows how dangerous is the theory of inerrancy proposed by Fr. Reilly in the volume of the REVIEW we have referred to.

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[18] *La Méthode Historique sûrtout à propos de l'Ancien Testament,* p. 43.
[19] ECCL. REV., 1910, vol. 42, p. 606.

Criticisms and Notes.

HISTORY OF THE ROMAN BREVIARY. By Mgr. Pierre Batiffol, Litt. D. Translated by Atwell Baylay, M.A., from the third French edition. Longmans, Green, & Co., New York and London. 1912. Pp. xv–341.

It is twenty years since Mgr. Batiffol first published his *Histoire du Bréviaire Romain.* A translation was made in English a few years later by Atwell Baylay, to whom we owe likewise the present English version from the third French edition, which, in view of the numerous alterations and additions, may be called an entirely new work; and indeed both the early French and the English edition have long been out of print.

Allowing full weight to the worth of the older sources dealing with the subject of the Breviary, such as the works of Cardinal Bona, Dom Mabillon, Tomasi the Theatine, Dom Gerbert, Dom Martene, the Sorbonnist Grancolas, Dom Guéranger, including the recent labors by his disciples and followers in the *Paléographie Musicale* and the *Mélodies Grégoriennes,* Roskovány, Schober the Redemptorist, and Dom Báumer—our author supplies a compend of liturgical history not to be found either in the English language or in any other. Even Mgr. Duchesne's *Origines du Culte,* of which the second volume, in English translation, appears almost simultaneously with Mr. Baylay's version of Batiffol, does not include a treatment of the Roman Breviary in the sense that it deals with the genesis of the Canonical Hours, the gradual opening of the sources of the Roman Office, its development in the time of Charlemagne, the modifications down to the Council of Trent, the subsequent reform efforts, the projects of Benedict XIV, which in fact find their fulfilment, at least in part, in the recent decree of Pius X, *Divino Afflatu.* These are the chief topics of the present volume.

In tracing the history of the Breviary, Mgr. Batiffol proceeds by the critical method which searches out what have been the successive stages of development and which assigns to each stage its date, the causes and events that produced it and those that in turn led to its abandonment. His statements are invariably documented wherever their truth or accuracy is not apparent from the premises or the context. In the discussion of the calendar and lectionary, which

topics offer to the historian specially fruitful, though by no means harmless, material for criticism, Mgr. Batiffol avoids the pitfalls of the examiner who takes offence, and restricts himself to simply giving the recognized data furnished to the Commission on Revision at the time of Benedict XIV. He is careful to point out that the Roman liturgists of that time were well up in all the science of their day; that they were no less sincere in their desire to eliminate from the text of the Breviary anything that might be controverted, since they were unwilling that the Breviary should be in the least degree open to question (p. 278).

The subject of amending the historical lessons has of course always been one of the chief points discussed in any program of correction. According to Mgr. Piacenza, who summarized the rules for the most recent reform, the historical lessons were to be amended "in accordance with the laws of true criticism". This, as Batiffol observes, would not by any means imply a rejection of all that is not accurately stated historical fact. Citing Dom Grospellier, on whose judgment he lays great store, he writes: "It is, in my opinion, to form an erroneous idea of the breviary to require in it the scientific strictness of a collection of critical hagiography. Certain legends have become the inheritance of Christian tradition, not by virtue of their historical certitude, but because of their expression of lively and fervent piety in regard to the saints. They have influenced the way of thinking, feeling, and praying, on the part of our forefathers, and they come to us charged with a spiritual life which is indeed sometimes characterized by simplicity, but often full of power, and almost always able to touch the heart. These legends therefore belong to the history of the Church just in the same way as legendary lays and ballads belong to the history of nations. It would be something like vandalism to banish them altogether from the book of public prayer, even as it would be vandalism to break painted windows of cathedrals or tear the canvases of early masters, on the ground that the representations. . . ."

Some fifty pages of the volume are devoted to the discussion of the decree *Divino Afflatu;* and this is an entirely new addition to the work, not to be found in the latest French edition from which the bulk of the work has been translated. Mr. Baylay has moreover made some additions in notes which increase the value of the English version above that of the original. It may therefore justly be said that the *History of the Roman Breviary,* as we have it here, is the latest and most exhaustively accurate statement concerning this section of liturgical worship in the Catholic Church.

THE INNER LIFE AND THE TAO-TEH-KING. By C.H.A. Bjerregaard, Librarian, New York Public Library. The Theosophical Publishing Co., New York, Pp. 226.

The Tao-Teh-King, "the Classic of Reason and Virtue", is the work of Lao-Tsze, one of ancient China's most justly famed and influential philosophers. Not without mystery is this sage's name, for the Chinese characters which compose it may mean "the Old Son", or "the Old Philosopher", and even "the Old Boy"; the reason of this designation being given in the legend which declares that *Ti-Urh*, his other name, was "born old", with silvery locks indeed. According to his biographer Sze-ma Ch'ien, Lao first saw the light in a hamlet not far from the present city of Kweiteh, in the province of Ho-nan. The date of his birth was probably about 604 B. C., so that he was a contemporary of the other great Celestial sage, *Khung-tsze* (Confucius). Not much is known of his life, save that he was for a time historiographer and a royal librarian at the Court of Ch'u. Lao-tsze cultivated the Tao and virtue, his chief aim in his studies being how to keep himself concealed and unknown. He resided at the capital of Ch'u; but after a long time, seeing the decay of the dynasty, he left it and went away to the Gate, at the entrance of the pass of Han-kü. Yin Hsi, the warden of the Gate, said to him: "You are about to withdraw yourself out of sight: I pray you to compose for me a book (before you go). On this Lao-tsze made a writing setting forth his views on the Tao and virtue, in two sections containing more than 5,000 characters. He then went away and it is not known when he died." Could Yin Hsi, the warden at the Gate, or Ch'ien, the biographer, have had a premonition of the perplexities into which Sinologists of our day were to be cast by that simple word Tao? *Tao-Teh-King* is the title of the writing in which Lao sets forth his views on the Tao. But as to what Tao may mean, scholars are sorely puzzled. Some translate it "virtue", others "reason", others "the word" (logos), others "nature". Chalmers, in his *Speculations on Metaphysics, Polity and Morality* of the "Old Philosopher", says that no English word is its exact equivalent. Douglass, in *Confucianism and Taoism,* prefers the sense in which it is used by Confucius, "the way", that is, μέθοδος. This also is the meaning given it by M. Stanislaus Julien, who first brought the treatise of Lao to the modern world in his translation, *Le Livre de la Voie et de la Vertu* (Paris, 1842). Nevertheless Professor Douglass goes on to say that, "Tao is more than the way. It is the way and the way-goer. It is an eternal road; along it all beings and things walk; but no being made it, for it is being itself; it is everything, and nothing, and the cause and effect

of all. All things originate from Tao, and conform to Tao, and to Tao at last they return." Whilst some find in the treatise expressions which may indicate Lao's recognition of the Creator, its burden and trend seem to be purely pantheistic. It contains passages, however, in which, if we did not know the ubiquitous tendency of the philosophical mind unenlightened by faith to lapse into pantheism, we might find the origin of modern Hegelianism. For instance: "The Tao (§ 1) is the unnamable, and is the origin of heaven and earth. As that which can be named, it is the mother of all things. These two are essentially one. Being and not-being are born from each other (§ 2). The Tao is empty but inexhaustible (§ 4), is pure, is profound, and was before the Gods. It is invisible, not the object of perception, it returns into not-being (§§ 14, 40). It is vague, confused and obscure (§§ 21, 25). It is little and strong, universally present, and all beings return into it (§ 32). It is without desires, great (§ 34). All things are born of being; being is born of not-being (§ 40)." (Clark's *Ten Great Religions,* p. 54.)

What is all this but Hegel's: *Sein und Nichtsein sind Dasselbe?*

Such, then, is the speculative side of Lao's philosophy. His ultimate explanation of the universe is a reduction of the totality of things, the self included, to an all-absorbing one. It is Indian Brahmanism, with which it was contemporary. It is Spinozism of the seventeenth, and Hegelianism of the nineteenth century. Pantheism can, of course, give no consistent solution to the problem of conduct. If man is but an emanation from the great All into which it is his destiny to be reabsorbed, he has no freedom. All his conduct is necessitated by the fatal evolution of Being; good and bad, virtue and vice are equally inevitable conditions of his activity. Still, Lao-Tsze, as every other pantheist, was a *man* and as such had either to think out or accept on authority a theory of conduct. He chose to do the former, and the result was the familiar pantheistic ethic,—absolute quietism, and resignation. "As being is the source of not-being (§ 40), by identifying oneself with being one attains to all that is not-being, i. e., to all that exists. Instead, therefore, of aiming at acquiring knowledge, the wise man avoids it; instead of acting, he refuses to act. He 'feeds his mind with a wise passiveness' (§ 16). 'Not to act is the source of all power,' is a thesis continually present to the mind of Lao (§§ 3, 23, 38, 43, 48, 63). The wise man is like water (§§ 8, 78), which seems weak and is strong; which yields, seeks the lowest place; which seems the softest thing, and breaks the hardest thing. To be wise one must renounce wisdom; to be good one must renounce justice and humanity; to be learned one must renounce knowledge (§§ 19, 20, 45), and must have no desires (§§ 8, 22), must detach oneself from all things

(§ 20) and be like a new-born babe. From everything proceeds its opposite—the easy from the difficult, the difficult from the easy, the long from the short, the high from the low, ignorance from knowledge, knowledge from ignorance, the first from the last, the last from the first. These antagonisms are mutually related by the hidden principle of the Tao (§§ 2, 27). Nothing is independent or capable of existing save through its opposite. The good man and bad man are equally necessary to each other (§ 27). To desire aright is not to desire (§ 64). The saint can do great things because he does not attempt to do them (§ 63). The unwarlike man conquers. He who submits to others controls them. By this negation of all things we come into possession of all things (§ 68). Not to act is, therefore, the secret of all power (§§ 3, 23, 38, 43, 48, 63)." (Clark, ib.)

Thus it would seem that pantheism in metaphysics and a mystical quietism in ethics sum up the philosophy of Lao-Tsze—his wisdom as a thinker and his counsel as a teacher. It is, however, but just to the venerable philosopher to mention that so eminent a Sinologist as M. de Harlez finds it possible to give the Tao-Teh-King, the work in which Lao-Tsze's teaching is set forth, a theistic interpretation. By Tao, he claims, is meant the One, Absolute, Eternal Being; that is, God; and though Lao-Tsze is not clear in his account of the origin of things—whether they proceed from Tao by emanation or by creation—in any case by emanation is meant "a production which places contingent beings entirely outside the divine substance". The ethics, likewise, receive a kindly interpretation under the comment of the learned Louvain professor.

If we accept this latter interpretation of Lao-Tsze's philosophy, his teachings on the Inner Life have that universal value which attaches to the best productions of the human mind, the wisdom of the ancient sages in whom the religious instinct discerns not only the "testimonium animae humanae naturaliter Christianae", but a providential vocation to guide their contemporaries by the path of reason and virtue to God. From this point of view, one finds things commendable in Mr. Bjerregaard's work on the Tao-Teh-King. The book is not a commentary. It is rather a series of "talks" in which the leading thoughts and general spirit of the Chinese classic are utilized in the interest of "the inner life"; that is, a rational "spiritual" existence.

On the other hand, while the reviewer finds "some things commendable", he finds many more, from the standpoint both of philosophy and faith, condemnable. It would, for obvious reasons, be useless to enter here into any detailed criticism of these points of disagreement. An illustration, however, of the author's style and

the character of his thought may be learned from the following more or less typical paragraph. "Asceticism is rampant in the history of Mysticism, but a mystic or a theosoph is not necessarily ascetic. Buddha found that the ascetic method was a miserable failure, as regards the attainment of the freedom and knowledge he sought. Jesus may in His youth have lived among Essenes and Therapeutae and applied the ascetic method, we do not know. But this is certain in the Gospels He is no ascetic, and is blamed by His enemies therefore. Here are two mystics, two who lived the Inner Life, and whose likeness none of us have reached. Neither of them teach asceticism. They teach self-conquests; they preach overcoming; they give examples upon living not swayed or dominated by passions—all of which we must learn, and learn to practise. They teach especially against making bad Karma; against fatal entanglements; and they advocate the simplicity of the lilies and children. Though Buddha and Jesus denied asceticism, both Buddhism and Christianity, however, have upheld asceticism in its worst forms. Such master Mystics and Inner Life men as Buddha and Jesus are not denying the cosmic energy there is in life, both objectively and subjectively. On the contrary they work in harmony with that cosmic energy, and it is for us to learn to do likewise. Most people must, however, overcome much and fight many battles against themselves before they are ready for that simplicity which these two represent, or even before they are ready to acknowledge these two as types of the Inner Life. Buddha and Jesus deny the irrational workings of that energy when it appears in our human frame, when it flames like fire broken loose, or like a raging tempest, or as a subtle poison in envy and hatred. Cosmic energy can be a savor of life and a savor of death; it is a savor of life to the strong, to him who is not working for self; it is a savor of death to him who lives only for self, and to him and all who are ignorant of the nature of cosmic energy."

No comment need be made on this passage. It suggests at least the hopeless confusion of the author's thought—confusion that is inextricably interwoven within the whole fabric of his work. *Sapienti sat.*

For the rest, we are aware of no better—more just and discriminating—estimate of the theosophical standpoint, from which Mr. Bjerregaard's speculations are made, than that summed-up by Fr. de Grandmaison in his short but scholarly essay included in the fifth volume of Fr. Martindale's series of lectures on *The History of Religions:* "Theosophy witnesses to some of the profoundest instincts, and the highest aspirations of Godward-bound humanity,

and expresses some of the most far-reaching truths revealed in or governing it. The omnipresence of the divine; the lofty destiny of the soul; the essential brotherhood of man; the character-forming potency of thought; the constant perception of spiritual reality; the resolute effort to penetrate below the surface and the letter,—all that is noble and should prove ennobling. Also the determination to detect God's spirit acting everywhere; to hear the divine call in the stammered words of the humblest of the prophets; to admire the beauties even of the least fair of the world's religions,—that too seeks our sympathy. Yet we cannot but observe—even as recorders of historically-known phenomena, constantly and ubiquitously recurrent—that these high and precious forms are kept stretched on the rack of an impossible philosophy, are muffled beneath the most grotesque display of pseudo-erudition, are in danger of complete dissolution in an air of treacherous sentimentalism. We are, of course, open to the taunt of being Westerns; our minds are gross; we lack the vital intuition; we reject the supreme Authority of the Masters. Well, to a Western consciousness there cannot but here reveal itself an impossible metaphysic; a psychology unverified; a fairy-tale cosmology; an unstable ethic, with its sanctions nullified, its categories ill-defined. We see a law of Karma in manifold-wise, self-contradictory, stultifying effort; a theology that 'depersonalizes' God without rendering Him the more sublime; which drags Him down to matter without making Him more lovable; that exalts man to the divine in despite of all his conscience tells him of his low estate. We see the effort to retain, yet rationalize, the notion of that Divine Union which Christianity promises, asserting it a mystery. Finally, we see a chaotic mass of 'evidence', unsifted, unevaluated, unorganized by a too slipshod thought and an uneducated judgment, rendering history unintelligible, and in it the figure of Jesus of Nazareth as tragic as absurd. In the leaders of this movement we see splendid energies, outstanding talents, warmth of sympathy passionate in its tenderness as in its indignations, and at times a genuine touch of mystical thought and expression. Yet we must say of them too what Réville says of those third-century reformers with whom they are so glad to be linked: 'Why must it be that at the very moment they seem about to carry us to the sublimities of the ideal religion—they fail us?' Like their 'Master', Orpheus, *victus animi*, they look back, and the vision fades and the voice stammers; perforce we turn—to whom else should we go?—to Him who has the words of eternal life."

THE LIVING FLAME OF LOVE. By St. John of the Cross. Translated by David Lewis. With an Essay by Cardinal Wiseman, and Additions and an Introduction by Benedict Zimmerman, O.C.D., New York; Benziger Bros. Pp. lv–317.

Though the present work treats of the same general theme as does the one reviewed immediately above—that is, "the inner life"—we would no more think of conjoining the two under one survey than we would of imitating the jaunty levity, not to say vulgar blasphemy, of the preceding author by coupling the name of man's Divine Redeemer with that of the Buddha of India. Let the two books stand apart if only to emphasize their mutual contrasts.

Passing from the preceding author's vague and ill-digested speculations on the *Tao,* to the luminous and orderly exposition of the inner life by the great Spanish saint and mystic, is like coming forth from a tangled and mist-covered thicket into a sun-lit Eden. The thicket is not without an occasional flower or even a wholesome fruit. The fog, too, breaks up here and there at times and lets in some fitful scintillations. But on the whole chaos prevails over order, and twilight, if not darkness, enshrouds the landscape. Contrariwise, in the thought of Saint John there are everywhere order, definiteness, beauty; and, for those who have eyes to see, abundant light. But let us not farther press these odious comparisons.

The Living Flame of Love, which gives the title to the book, is the first line of a short poem composed by Saint John during his imprisonment at Toledo (1572-1577). Subsequently he was induced to write an interpretation of the canticle, which interpretation developed into what may be called a mystical theology of the highest stages of the contemplative life, and of the soul's most intimate union with God. This synthesis of mystical science and experience (for it is both), together with the author's letters, poems, instructions, and maxims, make up the contents of the volume before us. The work is in the first place a science, not indeed a natural science, or a science of natural phenomena; but a supernatural science, a science of phenomena that are not the less, nay all the more, real, by reason of the very fact that they are supernatural. The phenomena, moreover, are empirical,—experienced not indeed by every human mind, but by those only who have had the courage to ascend *Mount Carmel* and to pass through the *Dark Night of the Soul.*[1] Phenomena of the intensest vitality, evoked immediately in the very substance of the soul, by the living Author of its life; but evoked only in those souls who have abandoned all sensuous com-

[1] Titles of the author's preceding works.

fort, all striving after things temporal, in a word, all self-seeking, and have literally and perfectly fulfilled the primal law of loving God with the whole heart, mind, soul, and strength.

We are tempted here to write down the four stanzas in which this science of the soul's highest and deepest activity has been symbolically summed up by its most consummate master; but by themselves, apart from the profound, subtle, delicate treatment given to them by the author, and embodied here in the book, the verses might seem to the uninformed, empty, emotional platitudes. In reality, indeed, they are just the opposite of this, though the fact can be realized only by reading the lines together with the commentary.

We have called the work not only a science, a reasoned explanation of real, though purely spiritual, activity, but also an experience, a saintly soul's revelation of its own experience in its intimate converse with its Creator. And never did a master of empirical science come better prepared to his task of analyzing, classifying, explaining, reducing to principles and laws the subject-matter of his study. From a merely natural point of view Saint John of the Cross was a man singularly endowed with personal gifts. With a most subtle, penetrating intellect and robust power of sustained reasoning, he combined a brilliant creative, yet thoroughly disciplined, imagination. An acute psychologist, a broad and deep-seeing philosopher, he was at the same time a poet of delicately refined sensibility. His intellect had been sharpened and deepened by a thorough mastery of scholastic philosophy and theology. There are a definiteness and an accuracy in his writings which convince you that he has seen through and through his subject. In his highest flights of feeling you can follow his intelligence guiding his course and restraining its movement. "Not only does he at all times exhibit proof of his mental cultivation by those processes which formed every great mind in those days, and the gradual decline of which, in later times, has led proportionably to looseness of reasoning and diminution of thinking power, but St. John throughout exhibits tokens of a personal culture of his own mental powers and many graceful gifts." On the other hand, "his mind is eminently poetical, imaginative, tender, and gentle. Whatever mystical theology may appear to the mind of the uninitiated, to St. John it was clearly a bright and well-loved pursuit; it was a work of the heart more than of the head; its place was rather in the affections than among the intellectual powers. Hence, with every rigor of logical precision and an unbending exactness in his reasonings, there are blended a buoyancy of feeling, a richness of varied illustration, and often a sweet and elegant fancy playing with grave subjects, so as

to render them attractive, which show a mind unfettered by mere formal methods, but easy in its movements and free in its flights. Indeed, often a point which is obscure and abstruse, when barely treated, receives from a lively illustration a clearness and almost brilliancy quite unexpected."

Then, too, his mastery of the Sacred Writings is truly wonderful, —wonderful for its range and depth, but no less so for the freshness as well as aptness of its applications.

And yet with all these mental equipments, St. John of the Cross led a comparatively active life. It is not improbable that some one taking up his writings or dipping into them here and there, might think that they were written by a dreamy ascetic. Yet it was, as Wiseman says, quite the contrary. "Twin-saint, it may be said, to St. Teresa—sharer in her labors and in her sufferings, St. John of the Cross, actively and unflinchingly pursued their joint object, that of reforming and restoring to its primitive purity and observance the religious Order of Carmelites, and founding, throughout Spain, a severer branch, known as discalced, or barefooted Carmelites; or, more briefly, as Teresians. We do not possess any autobiography of St. John, as we do of St. Teresa, or the more active portion and character of his life would be at once apparent. Moreover, only very few of his letters have been preserved—not twenty, in fact—or we should undoubtedly have had sufficient evidence of his busy and active life. But, even as it is, proofs glance out from his epistles of this important element in his composition."

What we have thus far said may suffice to suggest the general character and value of St. John's writings. Whilst the volume before us treats of experiences which only the favored, and those the heroic, souls, enjoy, it discloses no less the fact that the number of the favored might be larger were there to be found directors experienced in guiding souls that are eager for the unitive life. In this connexion the clergy will find in this book some chapters of especially practical significance and value.

Regarding the translation, it is hardly necessary, though it is but just, to say that the work is in this respect a classic. As Cardinal Wiseman said of it when it first appeared, it is "so simple, so clear and so thoroughly idiomatic . . . that the reader will never have to read a sentence twice from an obscurity of language, however abstruse the subject may be. Indeed, he will almost find a difficulty in believing that the work is a translation and has not been written originally as he reads it in his own tongue." The present edition, moreover, owes not a little to Fr. Zimmerman's introduction and editorial additions.

CHARACTERISTICS FROM THE WORKS OF ST. ALPHONSUS. Compiled and edited by the Rev. Cornelius J. Warren, C.SS.R. Boston, Mass.: Mission Church Press. 1912. Pp. 297.

It is said of the Saints that they were men of few actions and of few devotions; but that they threw immense effort into their least actions and immense love into their ordinary devotions. Their power, as Father Faber puts it, was love; their touchstone, pure intention.

Looking over the life of St. Alphonsus Liguori it would seem that an immense number of actions, and that in a variety of directions, such as might have made half a dozen men famous, were crowded into his life. True, it was a life that stretched over more than ninety years, and the record of a vow made by him never to waste a moment of time throws additional light upon his extraordinary capacity for labor. From the time he received tonsure at the age of twenty-six, until his serious illness when, under the inspiring suggestion of the devout Maria Coelestis Costarosa, he inaugurated the Congregation of the Holy Redeemer, we know little more of his daily activity than what may be supposed to be the life of a cleric eager to assist priests in their daily missionary work for the salvation of souls. But soon after Benedict XIV had put the seal of the Church's special approbation upon the Order, we find the Saint, so to speak, in every nook and corner of Italy, as though he were able to multiply himself for the purpose of searching out and of filling the needs of souls hungry for the bread of life. Teacher, preacher, writer, director of souls and organizer, he inspired other nobly gifted souls with his own zeal. When close on seventy years of age, he took up the burden of a responsible episcopate, and found vent for his inspiring energies in a thousand schemes of reform well conducted to fruitful results. For fifteen years he carried on the laborious work of a bishop, until continuous suffering made it impossible for him to fulfil the task of a sovereign shepherd of souls. But his life at Nocera now opened to him a new field of activity in which he held sickness to be no impediment to efficiency. The mind's experience, ripened by age as well as by long active toil, he gathered into systematic form, not merely to counteract the modernism of his day—and his work gave the deathblow to Fabronianism—but also to guide future generations of priests and religious in the path of perfection and apostolic labor.

To sum it all up, it should be said that the multiform labors of the Saint may yet be reduced to the simplicity of a single act into which he threw immense love, and which appeared in a variety of results, even as the manifold fruits of the field are the outcome of

the diligent laborer's single act of sowing under the blessing of heaven's dew and sunshine.

It may seem a long digression to say so much of the Saint without mentioning the contents of Father Warren's book. Yet the book is but a reflection and thus a characterization of the Saint as we have just pictured him in brief. The compiler groups his selections, all taken from the ascetical works of the Saint, under eight heads: Bethlehem, Calvary, the Holy Eucharist, the Blessed Virgin, Prayer, the Priesthood, the Religious State, and the Love of Christ.

Nothing need be said about the quality of these writings which is not expressed or implied in the general approbation given by successive Pontiffs, from the magnificent eulogy of Pius VII in his Bull of Beatification, to the letter of approbation which our present Pontiff, Pius X, issued almost immediately after his accession to St. Peter's throne. The Holy Father then wrote of St. Alphonsus that he was "a very holy and eminent teacher and a most reliable source of theological opinions."

Father Warren has made his selections so judiciously that they may serve for short spiritual reading, rather than for reading by way of spiritual "dipping" for a devout thought. The well-printed volume is issued from the Mission Church Press, Boston, and contains some beautiful illustrations in harmony with the chief topics of the "characteristics".

THE WESTMINSTER HYMNAL. The Only Collection authorized by the Hierarchy of England and Wales. The Music edited by Richard R. Terry. London: R. & T. Washbourne. (New York, Benziger Brothers). 1912. Pp. xvi-416.

This volume is the result of a serious and careful attempt to provide English-speaking Catholics with a worthy hymnal for extra-liturgical services, while provision is also made for Benediction of the Most Blessed Sacrament and for processional singing, by the inclusion of thirteen Latin hymns. It is furnished with very serviceable indexes: of Meters, Authors, Composers and Sources of Melodies, Original First Line of Translated Hymns (95 Latin, 2 French, 3 German, 10 Italian), as well as general indexes of the English and Latin hymns.

The musical editor has evidently spent much fruitful labor on the work, both in the editing of older hymns and in the contributions of new settings composed by himself. In his Preface (in which he discusses some interesting features of Catholic religious song) he remarks that "it has been deemed advisable that the tunes, like the hymns, should be by Catholic authors, or from Catholic sources."

The texts, also, seem to have been selected with great care—although one might wish to see more hymns by Catholic Americans (the reviewer recognizes only one) included in the ample limits of a book intended—not solely for the British Isles, but for "English-speaking Catholics". We especially desiderate Father Walworth's popular and highly meritorious "Holy God, we praise Thy name". Dom Ould made room for it in his excellent *Book of Hymns* (Edinburgh, 1910). While the selections are good, the editorial file might nevertheless have been used with much profit, even on the work of able, not to say eminent, composers of hymn-texts. A few illustrations may be given here.

Hymn 6 rhymes "morn" with "dawn" in a refrain which occurs seven times; and while one naturally hesitates to use the file on a poem by Father Caswall, its use seems rather desirable here.

In Hymn 7, which is in trochaic verse, the third line of the second stanza prefixes a syllable ("*What* may the gladsome tidings be") which a congregation will provide for in the musical setting (in which no provision is made for its accommodation) in various ways, and thus bring about that confusion in musical settings which the editor laments in his Preface.

In the popular Hymn 84, the second stanza departs from the metrical type found in the other six stanzas, and in the effort to fit the rhythm to the musical setting, the congregation may be depended on to pronounce "fire" as "fi-er" and "desire" as "desi-er". Why should the file not be used here? Or why (since there are six stanzas) could not the second be omitted?

Hymn 28 is an English translation (Caswall's) of the Stabat Mater. The first stanza repeats the rhythm of the Latin original, but the remaining stanzas (with the exception of two lines in the fourth stanza) have no feminine rhymes. Musically, this version is highly inept, and is especially needless, inasmuch as there are Catholic renderings in English which observe scrupulously a rhythmic similarity with the Latin.

No. 33 is Caswall's tr. of "O Deus Ego Amo Te":

> My God, I love Thee, not because
> I hope for Heav'n thereby:
> Nor because they, who love Thee not
> Must burn eternally.

In the third line, the first beat of the measure (of the musical setting) falls on the first syllable of "because"—"But BE-cause . . . ."—and can not fail to produce an unpleasant effect. *Hymns Ancient and Modern* very properly changes the line, in order to avoid the metrical difficulty.

No. 139 is Cardinal Wiseman's "Full in the panting heart of Rome", and an editor might well pause before venturing to amend it. Nevertheless, the music calls for the strong beat of the measure on the word "in" in the first and the fourth line:

> Full IN the panting heart of Rome,
> Beneath the Apostle's crowning dome,
> From pilgrims' lips that kiss the ground,
> Breathes IN all tongues one only sound, etc.

The third stanza also furnishes an awkward line: "Where martyrs glory, in peace, await". The music gives no indication of how the additional syllable in this line should be treated. Some will place the word "glory" wholly on the third beat of the measure (making of the minim either two crotchets or a dotted crotchet with quaver), while others will doubtless transfer the second syllable of "glory" to the fourth beat (making of the minim two crotchets). The result will of course be confusion and the starting of various "uses".

No. 74 is an anonymous translation of the Anima Christi. The last two lines are:

> Call me, and bid me come to Thee on high;
> When I may praise Thee with Thy saints for aye.

The rhyming of "high" with "aye" indicates a misapprehension of the distinction, indicated solely by the pronunciation, between "aye" meaning *always* (which of course is pronounced as long *a*, so that it would rhyme with "hay") and "aye" meaning *yes* (which rightly rhymes with "high"). And the congregation will, almost of necessity (because of the preceding word "high"), mispronounce the "aye". Withal, it would be so easy to change the penultimate line to make it end with "day", for instance: "Call me to Thee, and to eternal day".

No. 13 is a translation of "A solis ortus cardine". It furnishes an admirable example of perfect metrical correspondence with the musical setting. In almost all cases, a little editorial ingenuity exercised on English versions of Latin hymns would remove the metrical and musical clashes of accent which needlessly disfigure our hymns, or rather our hymn-singing. Very often, translators are not thinking of musical needs; and the musician, on the other hand, does not consider himself competent to revise the words of the text.

No. 47 is a translation of the "Veni Creator Spiritus": "Come, Holy Ghost, Creator, come". It is ascribed to Dryden. "By what authority?" On the other hand, the authentic and sonorous translation by Dryden: "Creator Spirit by Whose aid", finds no place in the hymnal.

H. T. H.

MODERN PROGRESS AND ITS HISTORY. Addresses on Various Academic Occasions. By James J. Walsh, M.D. New York: Fordham University Press. 1912. Pp. 436.

Dr. Walsh's object in this volume, as in most of his other books, is to show that the idea of modern progress, as representing a great advance in our time over what was accomplished by preceding generations, is entirely without justification in history. This is true not only in the domain of pedagogics and in many branches of what is termed advanced and practical science, such as surgery, anæsthesia, antisepsis, dentistry, but likewise in regard to the social problems which modern genius prides itself on having solved in an entirely original and perfect way. The wise recognition of this truth, which Dr. Walsh establishes from undoubted testimony of facts in past history, would go far, not only toward moderating our popular vanity, but also toward stimulating, as the author points out, true scholarship and a proper appreciation of the values of intellectual life. "Modernism, as a term expressing the feeling that we are intellectually so far ahead of our forbears as to be quite beyond what they were content to accept in religion and philosophy, is only one of the amiable self-delusions that a superficial generation may accept for a time, but that it will not take seriously whenever it reviews the origin and comparative value of its own thought and above all appreciates critically the real significance of human achievement."

The particular themes Dr. Walsh treats are problems, new and old, in education; and here our author incidentally brings out some of the unsuspected causes of our failure in popular education, the fallacy which makes us, for example, confound facts with truths, or success with progress. But the chief subjects upon which Dr. Walsh dwells as illustrations of the common fallacy of our superiority are drawn, as we would expect, from his special field of study in the history and science of medicine and surgery. "Dentistry: How Old the New," "Prescriptions Old and New," "Mutual Aid versus the Struggle of Life," the "Story of Post-graduate Work," are the titles of chapters which are full of object-lessons. These in turn are illumined by such secondary educational topics as "Professional Life and Community Interests", "Patriotism Old and New", "The Women of Two Republics", etc.

It is not too much praise to give to the author in his multiform and consistently honest defense of the old civilization, which happens to be mostly Catholic civilization of that period misnamed the "Dark Ages", when we say that he has furnished the modern reader with an antidote against the vapid conceit which is far more

dangerous to the interests of true education than positive illiteracy could ever be. His *The Thirteenth, Greatest of Centuries, Education, How Old the New, The Popes and Science,* and the two volumes on the *Makers of Medicine,* are unsurpassed as specifics against modern popular prejudice among the educated classes. The same may be said of Dr. Walsh's two volumes in the "Dolphin Press" series, *Catholic Churchmen in Science.*

UP IN ARDMUIRLAND. By the Rev. Micheal Barrett, O. S. B. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 326.

In a series of attractively presented scenes Father Barrett sketches Catholic life in a somewhat isolated Scotch parish. Impressions and memories gathered from the country folk of the little village of Ardmuir, and grouped about the parish priest's simple household, make a connected narrative of unusual form. The writer, ostensibly the priest's brother, is something of an invalid, using his enforced retirement from active life in the world, and a moderate patrimony, to watch over the temporal interests of his clerical twin brother, whose natural disposition inclines toward a too prodigal charity. Whilst managing the temporalities of the pastoral home he finds leisure to indulge his own inclination for character study among the simple people of the Scotch Highlands.

The persons here sketched are first of all Father Val, the parish priest, around whom most of the figures are grouped. There is a graphic picture, however, of Fr. Val's predecessor, the Rev. Mr. McGillivray, a type of the rustic Scotch pastor, drawn in the manner in which he is seen by his own people. Next we have "Mistress Spence", the priest's housekeeper, registered in the parish book as Penelope Spence, but better known in the parlance of the rectory as "Penny". She is up in years, for she was at one time the nurse of the two brothers in their parental home. She carries her age well, is brisk and active, both in mind and body, and thoroughly devoted to her twin charges. Penny's "lady-in-waiting" is Elsie, too youthful to have made history as yet, otherwise ready, cheerful, and diligent, with a genuine respect for her superior officer, "Mistress Spence", and a perennial smile on her face, which makes the writer wonder what she looks like on occasions when the smile is out of place—at her prayers or at a funeral, for instance. Then there is Willy Paterson, known locally as "the Priest's Wully". Willy is gardener, groom and general handy-man. He is married and lives hard by the chapel in a little one-story house, with Belle, his wife —a spare, hard-featured body, not attractive at first sight, but a woman of sterling good sense, deep faith, and old-time thrift.

"Dominie Dick" is the village school teacher, who rules in the old-fashioned way, imparting the fear of himself and of God with the birch rod. Other sundry types of the parish folk include a genial specimen of the "smuggler", as the unlicensed distiller of whiskey in the mountain recesses is called. Throughout the book there is a good deal of adventure, relieved by touches of pathos, and conveying sound moral lessons, all based on a true presentation, from actual life, of a people who have retained the faith of their fathers with its naturally refining influences, amid seemingly rude surroundings. The book leaves in the reader a healthy feeling of appreciation, making him wish to have more from the same source.

MINOR ORDERS. By the Rev. Louis Bacuez, S.S., author of "The Divine Office." B. Herder, St. Louis and London. 1912. Pp. 380.

In a former booklet the Abbé Bacuez detailed the requirements of a vocation to the priesthood, as indicated by reception of the Tonsure. The present volume is a continuation of the subject, and deals in catechetical form with the meaning, functions, and requirements of the four minor orders, viz., those of ostiary, lector, exorcist, and acolyte. It is a manual of preparation for the early steps into the sanctuary, conveying both instruction as to the duties, and admonitions as to the worthy reception of the orders. The last part contains the Rite of Ordination to the four Minor Orders. Every seminarian should be provided with a copy of this handsomely made volume.

Literary Chat.

DUBLIN, MELBOURNE, AND OVERBROOK—how small the world is, after all, is shown by a paper printed in the *Australian Messenger of the Sacred Heart* (Dec., 1912, pp. 445-447). Melbourne, Dublin, and Overbrook are associated in most intimate contact by a "voice from the grave"—the voice of the veteran editor, poet, priest, the Rev. Matthew Russell, S.J. The editor of the *Australian Messenger* is himself a poet and priest, the Rev. Michael Watson, S.J., and it was his happy thought (apropos of Father Russell's death) to reprint from the *Irish Monthly* a paper appearing in 1898, in which Father Russell comments on the fact that Gladstone, in his dying hours, seemed to show a special preference for Father Russell's Rondeau, "Land! Land!":

My dying hour, how near art thou?
Or near or far, my head I bow
  Before God's ordinance supreme;
  But, ah! how priceless then will seem
Each moment rashly squandered now!
Teach me, for Thou canst teach me, how
These fleeting instants to endow
With worth that may the past redeem,
  My dying hour!

My barque that late with buoyant prow
The sunny waves did gladly plough,
Now through the sunset's fading gleam
Drifts dimly shoreward in a dream.
I feel the land-breeze on my brow,
My dying hour!

Father Russell notes that these lines were printed in the *Irish Monthly* in 1891, and continues: "When these lines some ten years later came to be, as I have mentioned, the climax of 'Idyls of Killowen', I brought the book 'with the author's homage', under the notice of the Rev. Dr. Hugh Henry, the able and accomplished translator of the poems of Pope Leo XIII, a professor in the Seminary of Overbrook, Pennsylvania, from which issues the important ECCLESIASTICAL REVIEW, the counterpart of our 'Irish Ecclesiastical Record'. In giving one's opinion in such circumstances one is not bound to rigid accuracy, and Dr. Henry certainly did not err on the side of severity, in writing as follows: 'I have lingered with long enjoyment over the "Idyls", especially perhaps over the charming little prose idyl on Monotony and the Lark, which could but ill have been spared even in a volume dedicated wholly to verse. I can understand the sentiment with which Mr. Gladstone must have repeated the lines "Land! Land!" Pathetic and lovely as was Tennyson's "Crossing the Bar", it seems to me—and should seem to anyone on his deathbed—wholly unsatisfactory because of its great lack of the sense of moral accountability for the priceless worth of

"Each moment rashly squandered now."

I think "Land! Land!" both a poem and a prayer—such a rare achievement in sacred verse as to delight the reader thoroughly.'" Father Russell ends his article with a reference to Melbourne's river apropos of his poem, "The Yarra-Yarra Unvisited".

Father Garesché's *Your Neighbor and You* is a tastefully printed volume of a hundred and seventy-odd pages, which contain a goodly portion of practical wisdom, such as we would wish to impart to our laymen and women for whose spiritual welfare we have a care. It fills a distinct place as a manual of spiritual advice given in small doses, attractively coated, and touching the real needs of daily life. The volume is an excellent gift-book for anybody out of childhood.

In these days of enthusiastic altruism touching the foreign missions, Fr. Anton Huonder's *Die Mission auf der Kanzel und im Verein* (B. Herder) offers a volume of sermons and conferences, meant chiefly for the clergy, which furnish exhaustive material for making the appeals in behalf of the missionary work abroad alike practical and convincing. The addresses are introduced in each case by a brief analysis of the subject in form of a sketch of the discourse.

The Loyal Catholic, by Fr. Cornelius Warren, C.SS.R., is a series of seventeen essays on topics of devotion and of current interest to all who bear the name of Catholic, and who have at heart the growth of God's Kingdom on earth. The apparent diversity of its contents: Moral Courage, the Eucharsitic Life of Christ, Our Lady of Perpetual Help, Socialism, etc., does not take from the volume a certain unity of design and completeness, since the aim of the author throughout is to strengthen Catholic consciousness and to light up the manifold phases of daily life in which the Church offers help and solace to her needy children. The language is terse and clear, and without that vaguely moralizing element frequently found in books that aim at edification.

A word of grace for every day in the year will be found in *Lights and Counsels of Bishop Alfred Allen Curtis*, a pretty little volume containing

spiritual thoughts and suggestions, culled from the exhortations, sermons, and conferences of the late Bishop of Wilmington. They have been put together to meet the liturgical temper of the Christian year, by a devout daughter of the Order of the Visitation, as a sort of prelude to the *Life and Characteristics of Bishop Curtis* which is, it appears, being prepared for publication (John Murphy Company).

Recently there have appeared several important books, notices of which it may be desirable to give here and now in anticipation of more extended reviews in a future issue. There is, first of all, *Socialism from the Christian Standpoint*, by Fr. Bernard Vaughan, S.J. (New York, The Macmillan Co.) The volume contains the six conferences delivered during the Lent of 1912 in St. Patrick's Cathedral, N. Y. City. These consider Socialism in relation to the Papacy, the State, the Individual, the Family, and the so-called Christian Socialists. Four other conferences have been added, dealing respectively with Socialism and the Rigths and Duties of Ownership, Socialism and its Promises, Socialism and Social Reformation. These topics have of course been often treated of by many different writers. Nevertheless there is a freshness and an originality about Father Vaughan's spirit and mode of presentation which assure his utterances a hearing at all times. His conferences retain—they are meant to retain, for the author disclaims "talking like a book"—the *verve* of the spoken word. It is this note of vitality that commends his book to those especially who may have occasion themselves to deliver lectures on the same topics.

Right here mention should be made of a short pamphlet entitled *Modern Socialism*, by Fr. Hermann Maeckel, S.J. It has just a dozen pages, but they contain the central ideas of Socialism on private property, the family and religion. It furnishes nothing particularly "new", but it is straightforward, clear, convincing, and cheap ($4.00 a hundred copies; Central Bureau of the Central Verein, St. Louis, Mo.).

Polemic Chat, by Bishop Dunne, of Peoria, is a bright little book dealing in thirty short chapters with as many important and timely topics in a clever conversational style. The subjects are strung on an easily linked story of which the (fictional ?) pastor of St. Anne's, Mackinac, is the leading character. Fr. Michaels is a thorough priest, vigorous, modern, not modernistic, kindly, cheerful, capable of saying the right word in the right place. The booklet is interesting and will do missionary duty within and without the fold. It may be had in cloth for half a dollar and in paper for half of that. (St. Louis, Mo., B. Herder.)

Facts and Theories, by Sir William Bertram Windle, M.D., is a small volume of barely one hundred and fifty pages which are neatly packed with useful solid thoughts, entertainingly expressed, on some biological conceptions of to-day. Among them the chief are the origin of life, the origin of man, Darwinism, and some other "isms". The subjects are all vital in more senses than one. Most of the matter appeared originally in *The Catholic World* and in other media. Whatever Dr. Windle writes is sure to be worth while as regards both fact and theory, and his bright little book should prove a sedative to young Catholic minds of both sexes that are in danger of delirium tremens from over-absorption of "scientific" nostrums. The book is issued by the Catholic Truth Society (St. Louis, Mo., B. Herder).

If position amongst these notes of "chat" had any valuating significance —which it hasn't—the very first place should be given Mr. Bird S. Coler's *Two and Two make Four* (New York: Frank D. Beatty and Co.). The book is "the application of the very primitive logical principle [involved in its title] to history and science." With common sense as his tessera, the author examines quite a number of the traditional prejudices against religion, and

the Catholic Church in particular. He unmasks their falsity and reveals their deadly venom of hypocrisy and hatred. And he does it all with a master's touch. It is the work of a man who is both honest and fearless—a clear thinker and a vigorous writer. It cannot be too strongly commended to Catholics and non-Catholics alike.

Looking on Jesus, the Lamb of God is the title of a recent book of meditations by Madame Cecilia. The name of the author is sufficient guarantee for the solidity and beauty of the work. Like Mother Loyola, Madame Cecilia has enriched our devotional and doctrinal literature with many priceless treasures. The volume just mentioned falls in no wise short of the high standard of excellence which we have been taught to look for from the author's gifted pen. The book contains a series (47) of meditations, intended for use during Lent, on the public life of our Lord. The various incidents and scenes of His life are individually portrayed; and each is followed by a summary for meditation drawn up on the Ignatian method. There is a doctrinal solidity and a practical suggestiveness in these descriptions, points that make the book one of the most useful and attractive works of its class. It happily combines, moreover, the service of spiritual reading and meditation (New York, Benziger Brothers).

Among the recent French books that may especially interest the clergy is *La Verité aux Gens du Monde,* by Joseph Tissier (Paris, Pierre Téqui): the truth for people of the world, or, just as well, the truth for worldly people. The author for six years had been preaching at the eleven o'clock Mass on Sundays. Worldly people were apt to be there at that convenient hour, so the preacher (who by the way is Vicar General of the Diocese of Chartres and Archpriest of the celebrated Cathedral which Huysmans has made doubly unforgettable and in which these discourses were delivered), well, the preacher gave them what they needed, if not what they wanted. Some of these discourses are collected in the above-mentioned volume. They are miscellaneous in theme—touching a great variety of subjects. They are neat, bright, suggestive, and of course well written.

Allocutions pour les Jeunes Gens, by Paul Lallemand, is a volume of very much the same kind of discourses adapted to young people of the world (same publisher).

Vers la Vie pleine à la Suite du P. Gratry, by Ad. Gratry, is not unlike the two books just mentioned, except that the material is gathered from the writings of the illustrious Oratorian. The book is thus a collection of "thoughts" arranged under a number of headings—e. g., harmonies, the kingdom of God, the dawn, life, etc. The book testifies to the undying place held by Père Gratry in the hearts of the cultivated Catholics of France (same publisher).

Among the recent additions to M. Bloud's well-known series of brochures on Science and Religion are *Les Marques de la Véritable Église,* by L. Cristiani, also *Hume,* by Jean Didier. The former is a rendition of the pertinent controversies by Cardinal Bellarmine. They are preceded by a brief biography. The second pamphlet contains a very good résumé of Hume's philosophy.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SHORT SERMONS ON CATHOLIC DOCTRINE. A Plain and Practical Exposition of the Faith in a Series of Brief Discourses for the Ecclesiastical Year. By the Rev. P. Hehel, S.J. II: The Commandments. Joseph F. Wagner, New York. 1912. Pp. 128. Price, $1.00 *net.*

SERMON PLANS FOR ALL THE SUNDAYS OF THE YEAR. With a Chapter on How and What to Preach. From the French of Abbé H. Lesêtre. Joseph F. Wagner, New York. 1912. Pp. xx-100. Price, $1.00 *net.*

THOMAS VON AQUIN. Eine Einführung in seine Persönlichkeit und Gedankenwelt. Von Dr. Martin Grabmann, Professor der Dogmatik am bischöflichen Lyzeum zu Eichstätt. (*Sammlung Kösel,* Bändchen 60.) Verlag Kösel, Kempten und München. 1912. Pp. 168. Preis, in Leinen Gebunden, M. 1.

PICTORIAL CATECHISM. For Use with the Stereopticon. (*Manuals of Visual Instruction.*) Joseph F. Wagner, New York. 1912. Pp. 91. Price, $0.40 *net.*

QUESTIONS DE MORALE, DE DROIT CANONIQUE ET DE LITURGIE. Adaptées aux Besoins de Notre Temps par Son Eminence le Cardinal Casimir Gennari. Traduit de l'italien avec autorisation de l'auteur par l'abbé A. Boudinhon, professeur à l'Institut catholique de Paris. 6 vol. in-8 écu. Paris: P. Lethielleux. 1912. Pp. 514, 502, 425, 426, 349, and 429. Prix, 24 *fr.*

WORKING FOR GOD or *Living a Christian Life.* From the Writings of St. Alphonsus Liguori. Edited by the Right Rev. Alex. MacDonald, D.D. Christian Press Association, New York. 1912. Pp. 141.

WALKING WITH GOD. Doing God's Will. From the Writings of St. Alphonsus Liguori. Edited by the Right Rev. Alex. MacDonald, D.D. Christian Press Association, New York. 1912. Pp. 117.

THE HOLY HOUR. By the Right Rev. Benjamin J. Keiley, D.D., Bishop of Savannah. Benziger Bros., New York. 1912. Pp. 108. Price, $0.10; $6.00 per hundred.

THE EXCELLENCE OF THE ROSARY. Conferences for Devotions in Honor of the Blessed Virgin. By the Rev. M. J. Frings. Joseph F. Wagner, New York. 1912. Pp. 75. Price, $0.75 *net.*

OUTLINES FOR CONFERENCES TO YOUNG WOMEN. From the French of Abbé M. F. Blanchard. Joseph F. Wagner, New York. 1912. Pp. 34. Price, $0.40 *net.*

THE SACRED HEART. The Source of Grace and Virtue. Sermons for the Devotion of the Sacred Heart. By the Rev. Arthur Devine, C.P. Joseph F. Wagner, New York. 1912. Pp. 122. Price, $0.75 *net.*

CONFERENCES TO CHILDREN ON PRACTICAL VIRTUE. From the French of Abbé P. Verdrie. Joseph F. Wagner, New York. 1912. Pp. 65. Price, $0.60 *net.*

THE NAMES OF GOD and Meditative Summaries of the Divine Perfections. By the Venerable Leonard Lessius, S.J. Translated by T. J. Campbell, S.J. The America Press, New York. 1912. Pp. 230. Price, $1.08.

OREMUS. The Priest's Handbook of English Prayers for Church Services and Special Occasions. Joseph F. Wagner, New York. 1912. Pp. vi-177. Price, $1.50 *net.*

YOUR NEIGHBOR AND YOU. By the Rev. Edward F. Garesché, S.J. Apostleship of Prayer, New York. 1912. Pp. 179. Price, $0.56.

MINOR ORDERS. By the Rev. Louis Bacuez, S.S., author of *The Divine Office.* B. Herder, St. Louis, Mo. 1912. Pp. 380. Price, $1.25.

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS. By the Very Rev. L. Branchereau, S.S. Translated and adapted. Vol. III: Priestly Life. Benziger Bros., New York. 1912. Pp. xiv-487. Price, $1.00 *net.*

EUCHARISTIC LILIES. Youthful Lovers of Jesus in the Blessed Sacrament. By Helen Maery. Benziger Bros., New York. 1912. Pp. 171. Price, $1.00 *net.*

PHILOSOPHICAL.

FACTS AND THEORIES. Being a Consideration of some Biological Conceptions of to-day. By Sir Bertram C. A. Windle, President of the University College, Dublin. B. Herder, St. Louis; Catholic Truth Society, London. 1912. Pp. 163. Price, $0.50.

POLEMIC CHAT. By Edmund M. Dunne, Bishop of Peoria. B. Herder, St. Louis and London. 1912. Pp. 154. Price, $0.50.

AUS DER WERKSTATT DER "PHILOSOPHIA PERENNIS". Gesammelte philosophische Schriften von Dr. Otto Willmann, k. k. Hofrat, Universitätsprofessor i. R. B. Herder, St. Louis und Freiburg, Brisg. 1912. Pp. xii-312. Price, $1.45.

SYNDICALISM. A Critical Examination. By J. Ramsay Macdonald. Open Court Publishing Co., Chicago. Pp. vii-74.

GOD OR CHAOS. By the Rev. Robert Kane, S.J. P. J. Kenedy & Sons, New York. 1912. Pp. xv-243. Price, $1.25 *net.*

THE DYNAMIC FOUNDATION OF KNOWLEDGE. By Alexander Philip, M.A., LL.D. Kegan Paul, Trench, Trübner & Co. 1913. Pp. xii-318.

HISTORICAL.

WILLIAM GEORGE WARD AND THE CATHOLIC REVIVAL. By Wilfrid Ward, author of *William George Ward and the Oxford Movement.* Re-issue with a new Preface. Longmans, Green & Co., New York and London. 1912. Pp. xlvi-468. Price, $2.40 *net.*

A HUNDRED YEARS OF IRISH HISTORY. By R. Barry O'Brien, author of *The Life of Charles Stewart Parnell, The Life of Lord Russell of Killowen, Thomas Drummond,* etc. With an Introduction by John E. Redmond, M.P. P. J. Kenedy & Sons, New York. 1912. Pp. 184.

DIE VULGATA SIXTINA VON 1590. Eine quellenmässige Darstellung ihrer Geschichte. Mit neuem Material aus dem Venezianninischen Archiv. Von Dr. Fridolin Amann. B. Herder, St. Louis und Freiburg, Brisg. 1912. Pp. 160. Price, $0.90.

PICTORIAL CHURCH HISTORY (Compiled from Approved Sources). For Use with the Stereopticon. (*Manuals of Visual Instruction.*) Joseph F. Wagner, New York. Pp. 42. Price, $0.40 *net.*

COMBATS D'HIER ET D'AUJORD'HUI. Quatrième Série: 1909. Par le comte Albert de Mun, de l'Académie française, député du Finistère. Deuxième édition. P. Lethielleux, Paris. Pp. 445. Prix, 4 *fr.*

MISCELLANEOUS.

TWO AND TWO MAKE FOUR. By Bird S. Coler. Frank D. Beatty & Co., 393-399 Lafayette St., New York City. Pp. xiii-248. Price, $1.50 *net;* $1.62 *postpaid.*

COME RACK! COME ROPE! By Robert Hugh Benson, author of *By What Authority, The King's Achievement, Lord of the World,* etc. P. J. Kenedy & Sons or Dodd, Mead & Co., New York. 1913. Pp. 469. Price, $1.35 *net;* $1.48 *postpaid.*

DANTE'S MONARCHIE. Uebersetzt und erklärt mit einer Einführung von Dr. Constantin Sauter. Mit zwei Bildern. B. Herder, St. Louis, Mo. u. Freiburg, Brisg. 1913. Pp. 209. Price, $1.50.

NEW IRELAND. By Dionne Desmond. Angel Guardian Press, Boston. 1912. Pp. 186.

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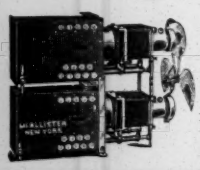

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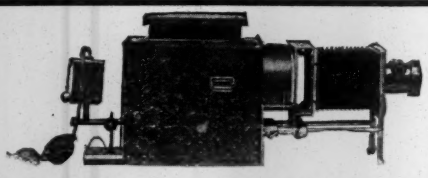

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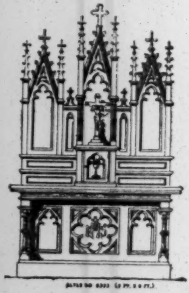

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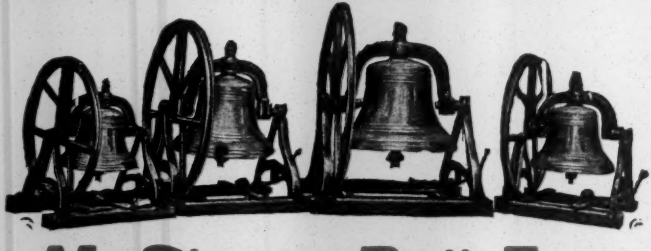

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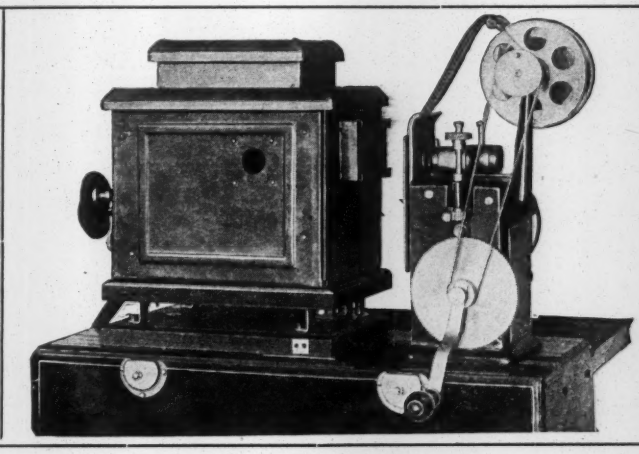

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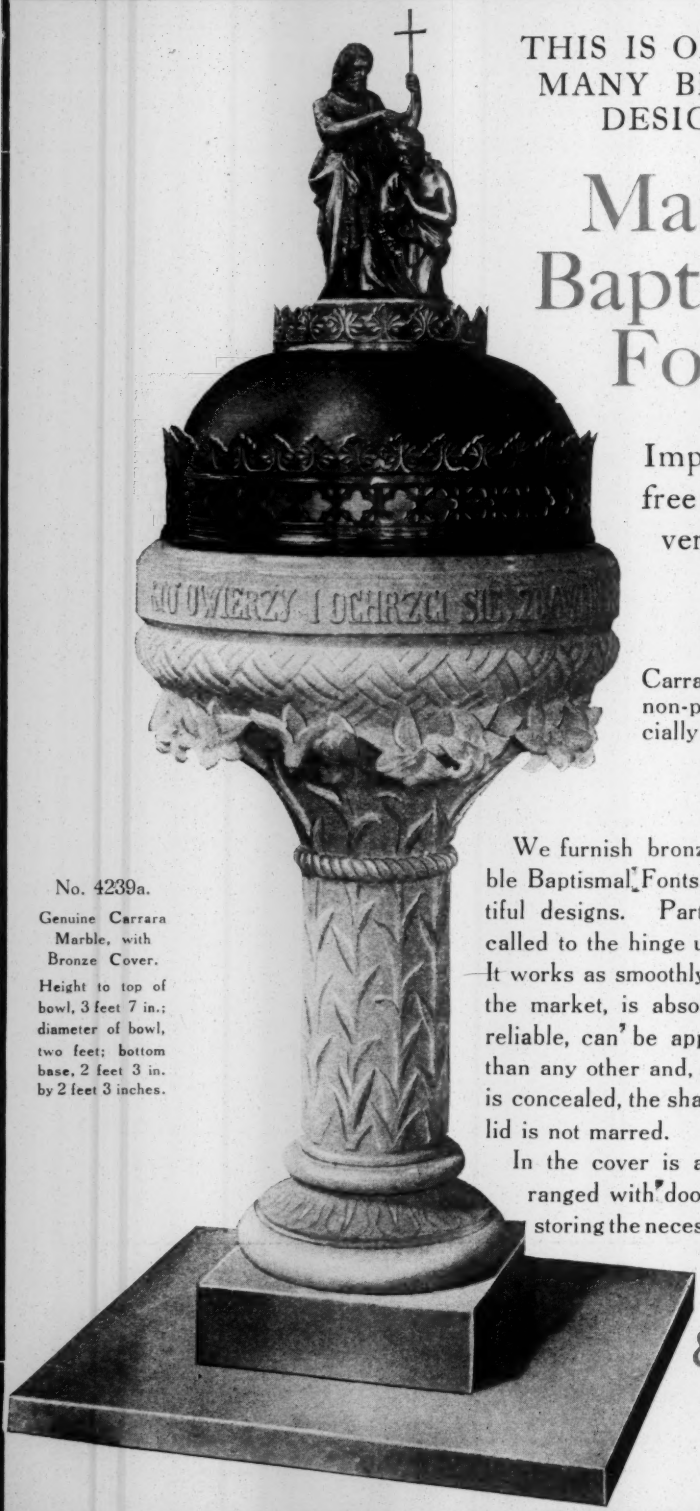

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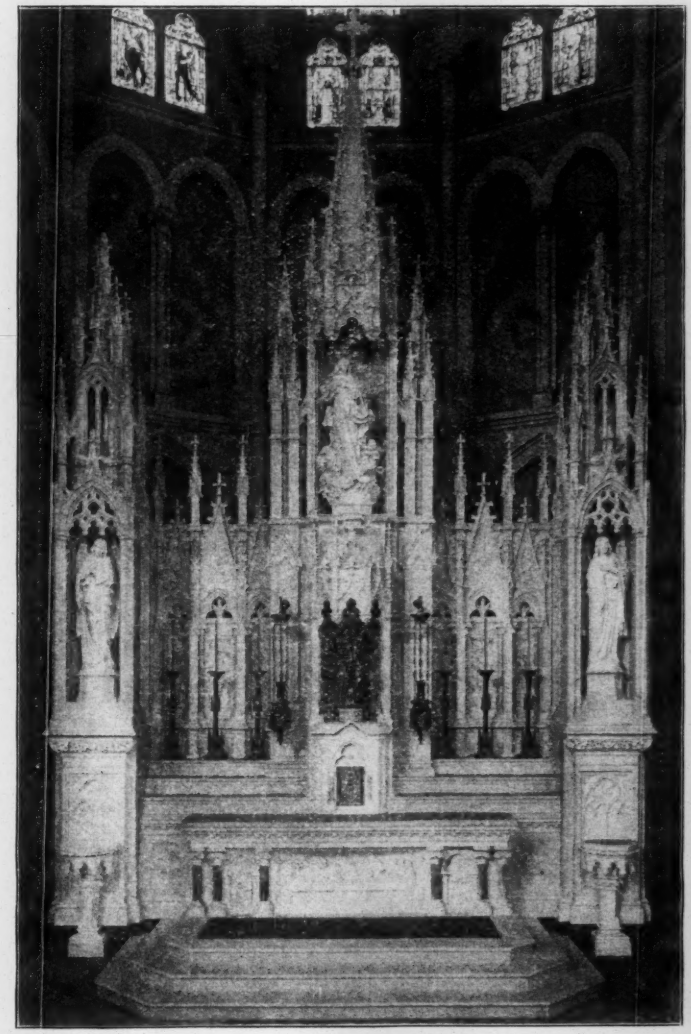

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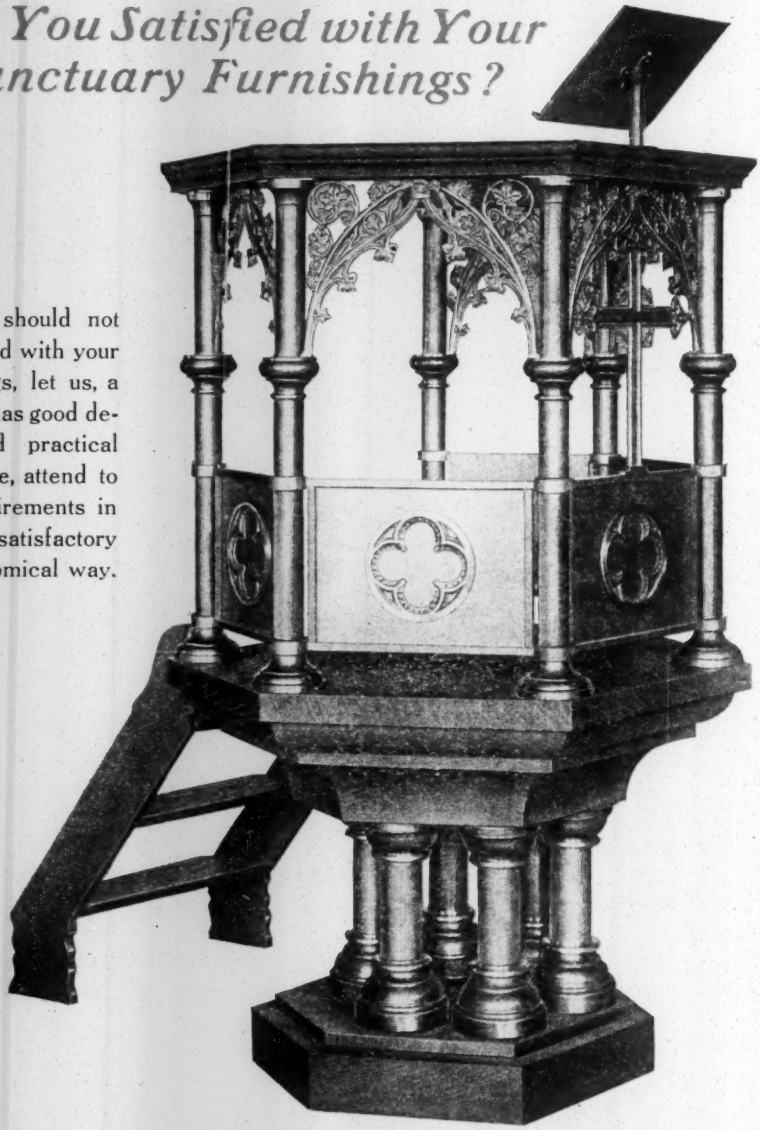

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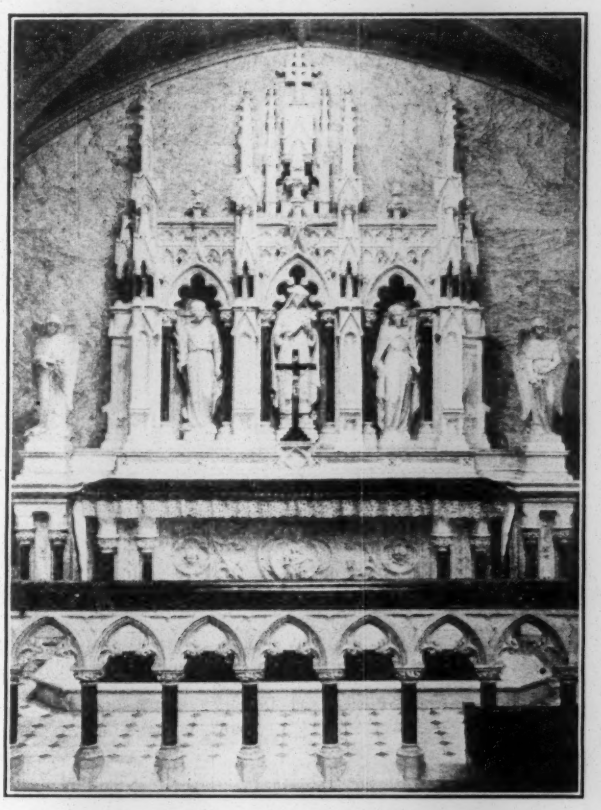

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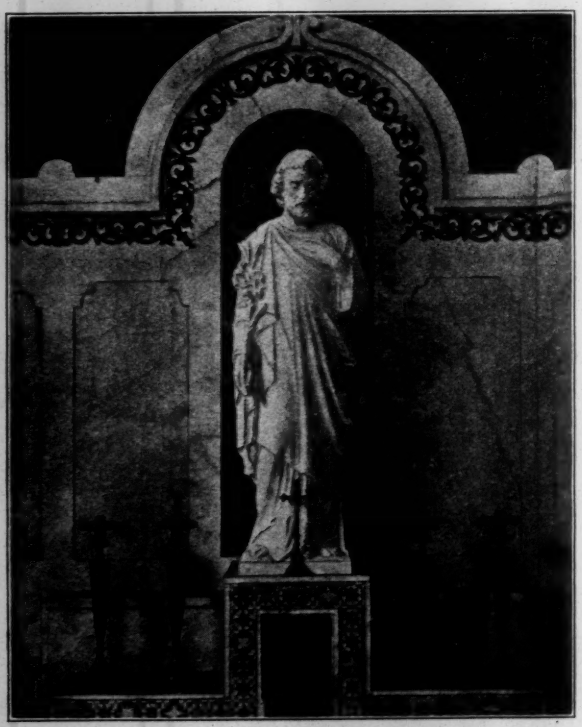

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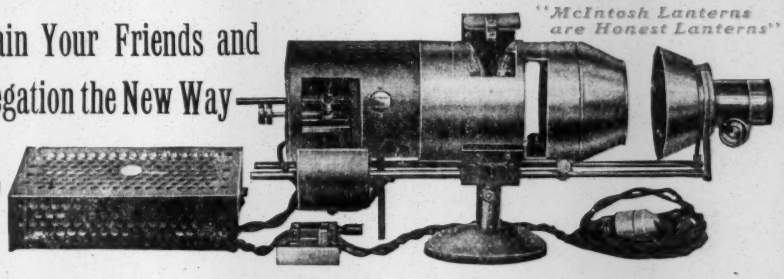

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